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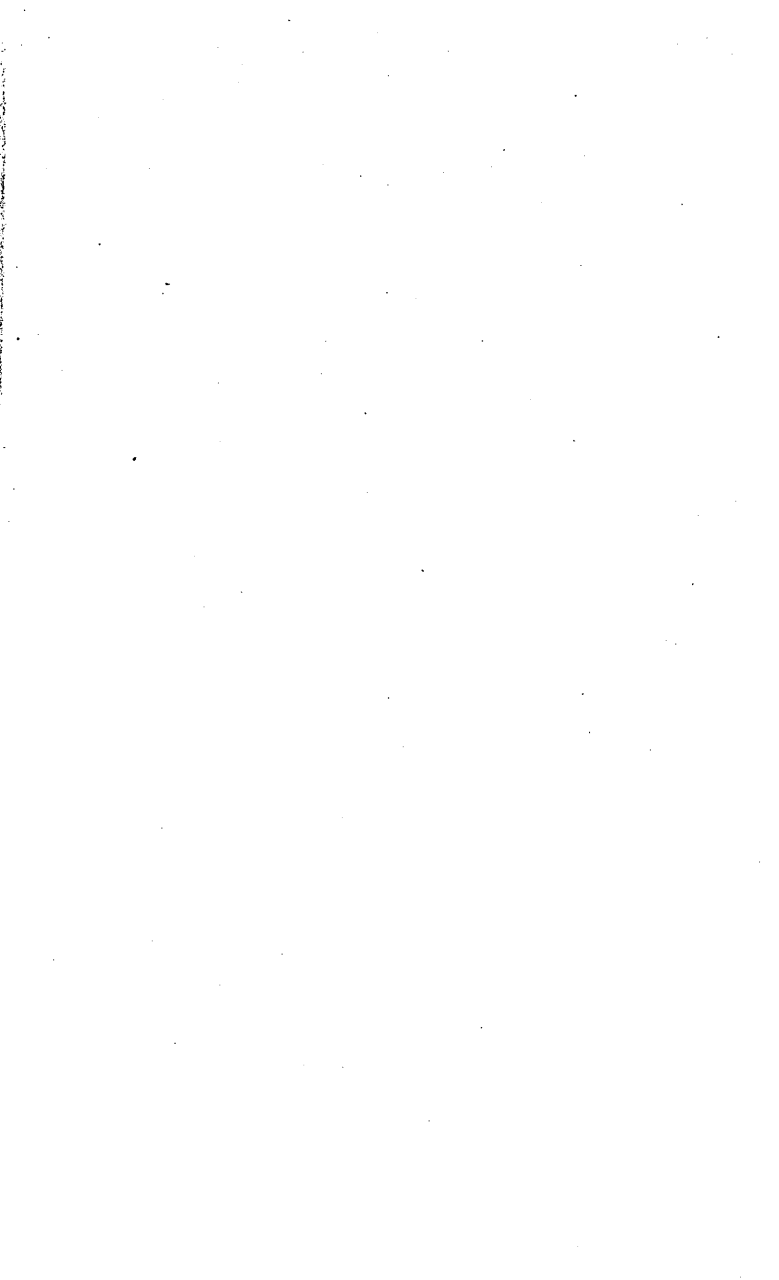
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THE S. S. TEACHERS'

NORMAL COURSE

BY

GEORGE W. PEASE

SECOND YEAR

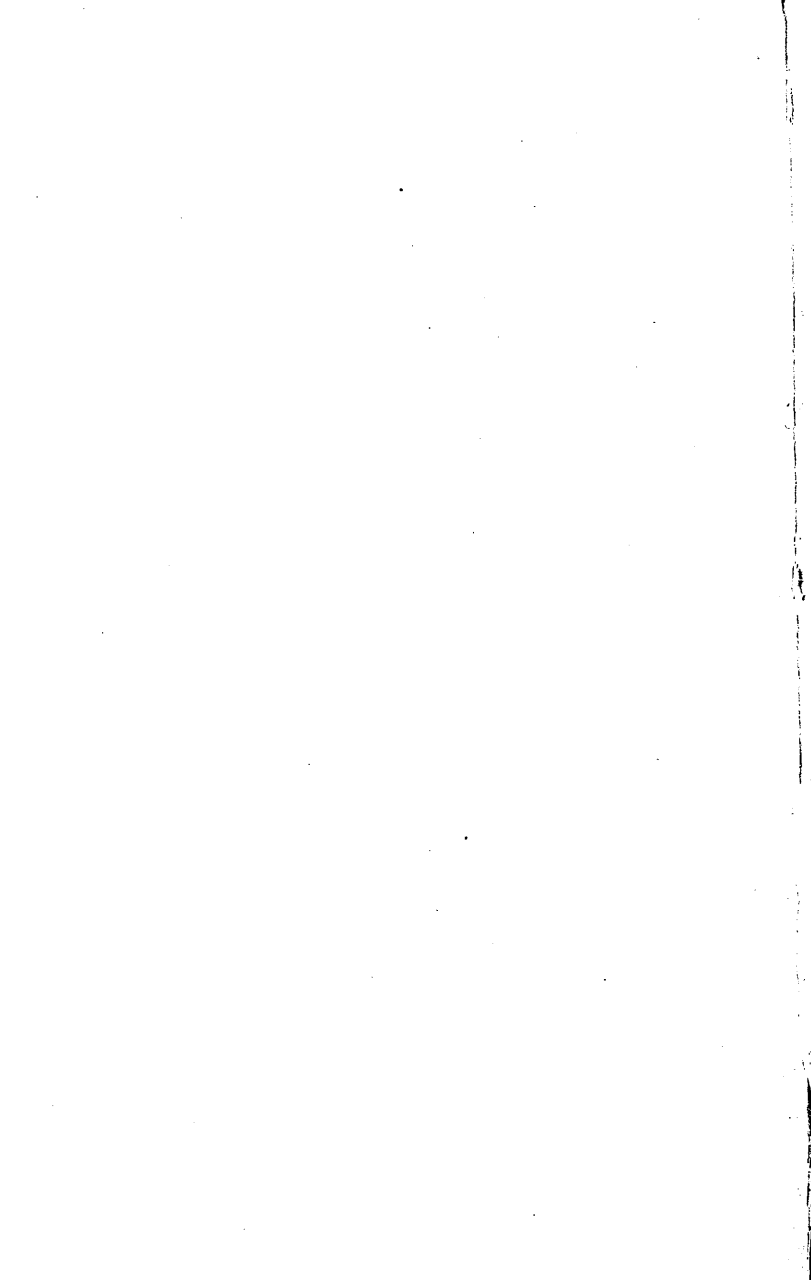
FLEMING H. REVELL COMPANY

CHICAGO

NEW YORK

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Publishers of Evangelical Literature



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Charles F. Hendrix

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PREFATORY NOTE.

IN the lessons on the Life of Christ, Dr. Riddle's edition of "Robinson's English Harmony of the Gospels" has been followed. The chronology of Paul's Journeys and Epistles is from the "Life and Epistles of St. Paul," by Conybeare and Howson.

The outline for a Third Year's Course is presented in this volume. These lessons I hope to prepare in the near future, thus presenting to the Sunday-school teacher a three years' course of study which shall be measurably complete, although in outline, covering the more important subjects with which the Sunday-school teacher should be fairly familiar.

If these lessons shall stimulate teachers to make a more thorough study of God's word, and of the principles and methods of modern Sunday-school work, I shall feel abundantly repaid for the labor expended in their preparation.

GEORGE WILLIAM PEASE.



OUTLINE OF SUNDAY-SCHOOL TEACHERS' NORMAL COURSE.

FIRST YEAR.

PART I.—THE BIBLE.

LESSON.

1. The Bible — General Contents.
2. “ “ “ “
3. Geography of the Bible — Old Testament Lands.
4. “ “ “ “ New Testament Lands.
5. “ “ “ “ Palestine.
6. “ “ “ “ “
7. “ “ “ “ Jerusalem, Past and Present.

OLD TESTAMENT HISTORY.

8. Creation to the Flood.
9. Flood to the Call of Abraham.
10. Call of Abraham to the Descent into Egypt.
11. “ “ “ “ “ “ “
12. Descent into Egypt to the Exodus.
13. Exodus to the Crossing of the Jordan.
14. “ “ “ “ “ “ “
15. “ “ “ “ “ “ “
16. Crossing of the Jordan to the Appointment of Judges.
17. Appointment of Judges to Establishment of Kingdom.

18. Appointment of Judges to Establishment of Kingdom.
19. Establishment of Kingdom to the Division.
20. " " " " " "
21. " " " " " "
22. The Kingdom of Israel.
23. " " " "
24. The Kingdom of Judah.
25. " " " "
26. The Destruction of Judah to Close of Old Testament History.
27. Interval between the Old and New Testaments.

PART II.—THE TEACHER AND TAUGHT.

1. Child-nature — Activity and the Senses.
2. " " The Emotions.
3. " " " "
4. " " The Intellect.
5. " " The Intellect and Will.
6. The Laws of Teaching.
7. The Art of Questioning.
8. Art of Illustrating and Object Illustrating.
9. Blackboard Illustrating.

SECOND YEAR.

PART I.—THE BIBLE.

NO. OF LESSONS.

11. Life of Christ — "The Great Teacher."
 1. Childhood of the Teacher.
 2. The Announced Teacher.

-
3. The Obscure Teacher.
 4. The Popular Teacher.
 5. The Popular Teacher.
 6. The Opposed Teacher.
 7. The Opposed Teacher.
 8. The Revealing Teacher.
 9. The Suffering Teacher.
 10. The Crucified Teacher.
 11. The Resurrected Teacher.
 8. The Apostles and their Work.
 3. Bible Institutions.
 1. The Tabernacle and the Temple.
 2. The Sacrifices.
 3. The Feasts and Festivals.
 2. Manners and Customs.
 2. The Canon.
 1. Our English Bible.
-
- 27.
- PART II.—THE TEACHER AND TAUGHT.
1. The Teacher—Aims and Essential Qualifications.
 1. “ “ Bible Study.
 2. “ “ Lesson Study.
 1. Lesson Analysis.
 2. Teaching Plan.
 1. Pre-views and Reviews.
 1. Study of the Scholars.
 1. Mistakes and Difficulties, and Week-day Work.
 2. The Sunday-school.
 1. History, Aims, and Scope.
 2. Organization and Gradation.

PROPOSED OUTLINE FOR A THIRD YEAR.

PART I. — THE BIBLE.

NO. OF LESSONS.

9. Old Testament Introduction and Analysis.

1. The Law Books.

2. " " "

3. The History Books.

4. " " "

5. " " "

6. The Poetical Books.

7. The Major Prophets.

8. The Minor Prophets.

9. " " "

8. New Testament Introduction and Analysis.

1. The Synoptic Gospels.

2. Gospel of John and Book of Acts.

3. The Pauline Epistles.

4. " " "

5. " " "

6. " " "

7. The General Epistles.

8. The General Epistles and Book of Revelation.

3. Christian Evidences.

2. Fundamental Bible Doctrines.

5. Great Bible Characters.

27.

PART II. — THE TEACHER AND TAUGHT.

1. The Normal Class.

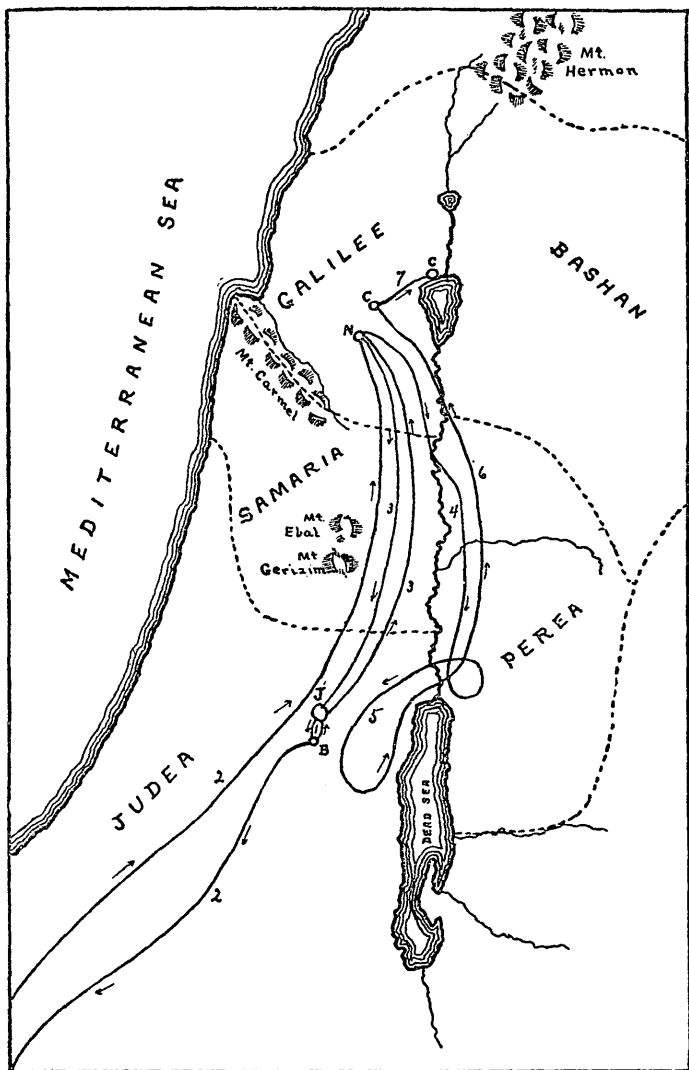
1. The Teachers' Meeting.

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4. The Home Department of the Sunday-school.
 1. History.
 2. Organization and Management.
 3. Aims and Methods.
 4. Difficulties and their Remedies.
 3. Organized Sunday-school Work.
 1. State Work.
 2. International Work.
 3. World Work.

PART ONE.



THE BIBLE.



BLACKBOARD MAP.—LESSONS I AND II.

I.

JESUS THE GREAT TEACHER.

THE CHILDHOOD OF THE TEACHER.

BIBLE SECTION.—Matt. 1:1–25; 2:1–23; Luke 1:1–80; 2:1–52; 3:23–38.

I. THE ANNUNCIATION TO ZACHARIAS.

1. Zacharias and Elizabeth.

- a.* Both belong to the tribe of Levi.
- b.* Character — righteous before God.
- c.* Well advanced in years, and childless.

2. The vision in the temple.

- a.* The angel appears and promises Zacharias a son.
 - (1.) This son to be called John.
 - (2.) To be a great joy to his parents and others.
 - (3.) To be a Nazarite and filled with the Spirit.
 - (4.) To be the forerunner of Christ.
- b.* The promise is doubted, and Zacharias is punished by dumbness.

II. THE ANNUNCIATION TO MARY.

- 1. The angel Gabriel appears to Mary and promises her a son.
 - a.* This son to be called Jesus.
 - b.* To be great and to inherit David's throne.
 - c.* To be the king of an everlasting kingdom.

2. The reception of the message.

a. Mary cannot understand it, and questions the angel.

b. An explanation is given, and Mary believes.

III. THE VISIT TO ELIZABETH.

1. Mary visits Elizabeth in the hill-country of Judea.

2. Elizabeth, filled with the Spirit, ascribes blessedness to Mary, to the Son, and to herself.

3. Mary's psalm of praise in reply.

IV. THE BIRTH OF JOHN THE BAPTIST.

1. Prophecy fulfilled in Elizabeth's giving birth to a son.

2. The child circumcised and named on the eighth day.

3. Zacharias's punishment ended upon the *complete* fulfilment of the prophecy.

4. Zacharias's psalm of praise.

a. Praises God for the coming Deliverer.

b. Declares that John shall be the forerunner and prophet of the Highest.

V. THE ANNUNCIATION TO JOSEPH.

1. Mary, betrothed to Joseph, is found with child.

2. Joseph is minded to put her away privily.

3. The truth is revealed to him by God in a dream.

a. Mary was guiltless of wrong doing.

b. The child to be named Jesus, for he was to be a Saviour.

c. The child was to come in fulfilment of prophecy.

VI. THE BIRTH OF JESUS.

1. Joseph and Mary journey from Nazareth to Bethlehem.

2. In Bethlehem Jesus is born and laid in a manger.

VII. THE ANNUNCIATION TO THE SHEPHERDS.

1. The angel's message.
 - a. Good tidings of great joy to all people.
 - b. A Saviour, Christ the Lord, is born this day.
2. The shepherds' visit.
 - a. They go to Bethlehem, find the child and worship him.
 - b. They publish abroad the wonderful story of the babe.
 - c. They return to their work glorifying God.

VIII. THE CIRCUMCISION AND PRESENTATION.

1. The child is circumcised the eighth day, and named *Jesus*.
2. At the end of forty days Jesus is presented in the temple.
3. Simeon and the child.
 - a. Promise to Simeon—a sight of the Christ before death.
 - b. Prophecy of Simeon concerning Jesus.
 - (1.) The prepared Salvation of God.
 - (2.) The Light of the Gentiles and the Glory of Israel.
4. Anna, a faithful prophetess, gives thanks to God for Jesus and proclaims him as the Saviour.

IX. THE MAGI'S VISIT.

1. They see the star in the east and start for Jerusalem.
2. They are referred by the rulers to Bethlehem as the birthplace of the Messiah.

3. Herod commands that they bring him word concerning the child.
4. Divinely guided to Bethlehem, they find the child and worship him.
5. Warned by God, they return to their own country, passing by Jerusalem.

X. THE FLIGHT INTO EGYPT AND THE RETURN.

1. Joseph, warned by God, takes the young child into Egypt.
2. Herod slays all the young children of Bethlehem.
3. Upon Herod's death Joseph is commanded to return to the land of Israel.
4. Directed by God, he dwells in Nazareth.

XI. JESUS AT THE PASSOVER.

1. Jesus at the age of twelve attends the Passover.
2. At the conclusion of the festival he tarries in Jerusalem.
3. Is missed by his parents, who on the third day find him in the temple school.
4. He obediently returns to Nazareth with his parents.

JOURNEYS OF THE LESSON.

(See map facing Lesson 1.)

From Bethlehem to Jerusalem and return (1); Bethlehem to Egypt and return to Nazareth (2); from Nazareth to Jerusalem and return (3).

QUESTIONS FOR REVIEW.

1. Describe the Annunciation to Zacharias.
2. Describe the Annunciation to Mary.
3. How was the angel's prophecy to Zacharias fulfilled?
4. Give the circumstances connected with the birth of Jesus.
5. What was the angel's message to the shepherds?
6. What did Simeon and Anna prophesy concerning Jesus?
7. What brought the Magi to Jerusalem?
8. What divine guidance and revelation did they receive?
9. How was Jesus' life preserved from the fury of King Herod?
10. What one glimpse of Jesus' boyhood life do we have?

II.

JESUS THE GREAT TEACHER.

THE ANNOUNCED TEACHER.

BIBLE SECTION.—Matt. 3:1–17; 4:1–11; Mark 1:1–13; Luke 3:1–23; 4:1–13; John 1:1–51; 2:1–12.

I. THE ANNOUNCEMENT BY JOHN THE BAPTIST TO THE PEOPLE.

1. Time—in the fifteenth year of Tiberius Cæsar of Rome, Pontius Pilate being governor of Judea. Probably about 27 A.D.
2. John the Baptist preaches repentance for the remission of sins.
3. He proclaims the nearness of the kingdom of heaven.
4. He proclaims himself as the prophesied forerunner of the Lord.
5. He preaches practical religion.
 - a. To the Pharisees—bring forth worthy fruits.
 - b. To the people—be charitable.
 - c. To the publicans—be just.
 - d. To the soldiers—be true and content.
6. He proclaims the coming of the Mighty One who shall baptize with fire and the Holy Spirit.

II. THE ANNOUNCEMENT AND TRIAL BY THE FATHER.

1. Jesus comes from Galilee to John to be baptized.
2. After the baptism the Spirit of God descends upon Jesus.

3. God testifies to Jesus, "This is my beloved Son, in whom I am well pleased."
4. Jesus is tried in the wilderness.
 - a. The first temptation, *hunger*. Yielding to this would have shown *distrust* in God. (See Deut. 8:3.)
 - b. The second temptation, *pride*. Yielding to this would have been *presumption*, a presuming upon God's love. (See Deut. 6:16.)
 - c. The third temptation, *ambition*. Yielding to this would have been a complete *renunciation* of God and of the great mission of the Messiah. (See Deut. 6:13.)

III. THE ANNOUNCEMENT BY JOHN TO THE PRIESTS AND LEVITES.

1. The Jews send to inquire concerning John.
2. John denies that he is Elias, or the expected prophet, or Christ himself.
3. He proclaims himself as simply the Voice making ready the Lord's way.
4. He testifies that the Christ is in their midst, but unknown to them.
5. The next day he points out Jesus and testifies concerning him.
 - a. I know him not.
 - b. I saw the Spirit descend upon him.
 - c. This was God's token to me for the identifying of Jesus the Christ.

IV. THE ANNOUNCEMENT BY JOHN TO HIS DISCIPLES.

1. John points out Jesus to two of his disciples, saying, "Behold the Lamb of God."

2. These two disciples, Andrew and John, follow Jesus, abide with him that day, and believe on him as the Messiah.

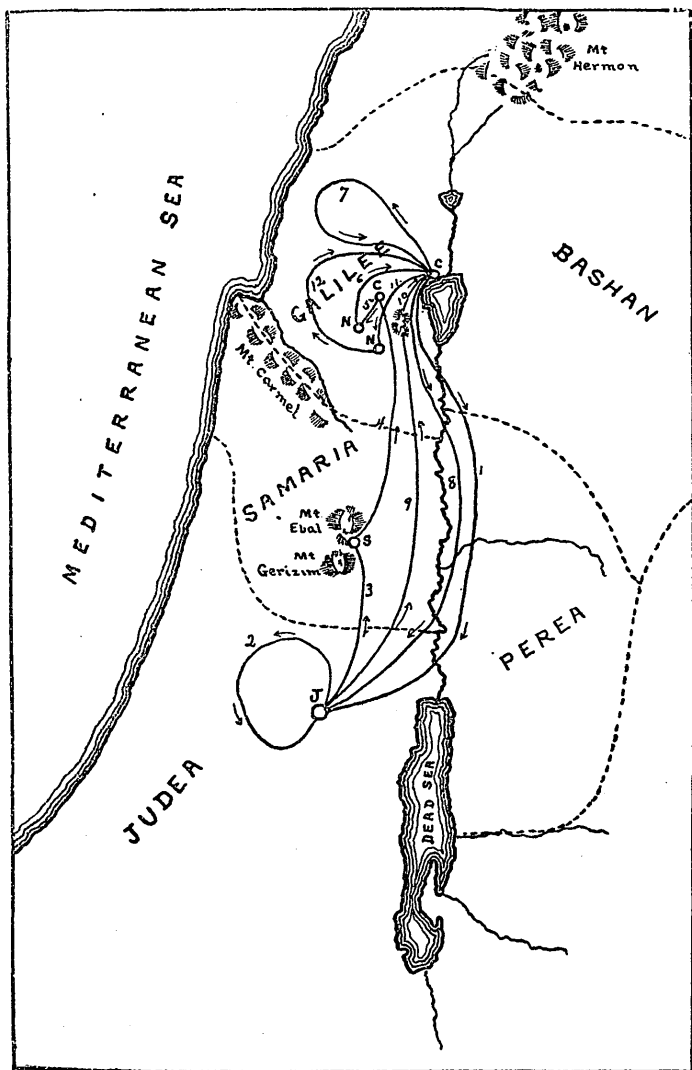
V. THE ANNOUNCEMENT BY THE DISCIPLES TO OTHERS.

1. Andrew finds Simon Peter, announces to him the finding of the Messiah, and brings him to Jesus.*
2. Jesus himself calls Philip, who in turn brings Nathanael to Jesus as a disciple.
 - a. Nathanael's doubt, — "Can any good thing come out of Nazareth?"
 - b. Nathanael's character, — "An Israelite indeed, in whom is no guile."
 - c. Nathanael's belief, — "Rabbi, thou art the Son of God."

VI. THE ANNOUNCEMENT BY JESUS HIMSELF.

1. Jesus with his five (or six) disciples goes into Galilee unto Cana to a marriage feast.
2. The supply of wine fails and Mary applies to him for relief.
3. The first miracle.
 - a. The six water pots are filled with water by the servant.
 - b. The servants are commanded to draw from the jars and bear the product to the ruler of the feast.
 - c. The ruler's testimony to the miracle, — "Thou hast kept the good wine until now."
4. The results of the miracle.
 - a. The glory of Jesus is manifested forth.
 - b. The disciples' belief is strengthened.

*The passage may mean that John also finds his brother James, after the finding of Peter by Andrew, thus making six disciples.



BLACKBOARD MAP.— LESSONS III AND IV.

JOURNEYS OF THE LESSON.

(See map facing Lesson I.)

From Nazareth to Bethabara (4); Bethabara to the wilderness and return to the vicinity of Bethabara (5); Bethabara to Cana (6); Cana to Capernaum (7).

QUESTIONS FOR REVIEW.

1. What was the burden of John the Baptist's preaching ?
2. Whom did he announce to the people ?
3. How was Jesus announced by the Father ?
4. Describe each of the three temptations of Jesus.
5. What announcement concerning Jesus did John make to the priests ?
6. How did John announce Jesus to his disciples ?
7. To what two disciples was the announcement first made ?
8. To whom did these two announce Jesus ?
9. What other disciples did Jesus gain at this time ?
10. How and where did Jesus first manifest forth his glory ?

III.

JESUS THE GREAT TEACHER.

THE OBSCURE TEACHER.

BIBLE SECTION.—Matt. 4:13-25; 8:2-4, 14-17; 9:2-9; 14:3-5; Mark 1:16-45; 2:1-14; 6:17-20; Luke 3:19, 20; 4:16-44; 5:1-28; John 2:13-25; 3:1-36; 4:1-54.

I. JESUS IN JERUSALEM.

1. Jesus cleanses the temple.

- a.* He drives out the keepers of sheep and oxen, the money changers, and the dove sellers.
- b.* Refuses other than a prophetic sign to the inquiring Jews, — “Destroy this temple, and in three days I will raise it up.”

2. Jesus and Nicodemus.

- a.* Nicodemus's position — a Pharisee, a ruler of the Jews, and probably a member of the Sanhedrin.
- b.* Nicodemus's unspoken inquiry — What is needful for entrance to God's kingdom?
- c.* Jesus' direct answer — The new birth.
 - (1.) This new birth is being born of the water and of the Spirit.
 - (2.) This new birth is being born from above.
 - (3.) This new birth can be understood only by its effect.

- (4.) Jesus speaks of these things with authority,
the authority of the Son of man.

II. JESUS IN JUDEA.

1. Jesus, accompanied by his disciples, preaches in Judea.
2. John again testifies to Jesus.

III. JESUS IN SAMARIA.

1. After John is imprisoned, Jesus returns to Galilee, passing through Samaria.
2. Jesus and the woman at the well.
 - a. The teachings.
 - (1.) The need of living water to quench spiritual thirst.
 - (2.) This living water a gift of God.
 - (3.) Our God a spirit.
 - (4.) Our worship to be a spiritual worship.
 - b. Results.
 - (1.) The woman believes in Jesus as the Messiah.
 - (2.) Many of the Samaritans hear Jesus and believe in him.

IV. JESUS IN GALILEE.

1. The beginning in Cana.
 - a. He heals the nobleman's son who was lying ill at Capernaum.
 - b. He rebukes the nobleman and others for their lack of faith of a high type.
2. The rejection at Nazareth.
 - a. According to his custom, Jesus enters the synagogue on the Sabbath day. He reads from

the book of Esaias the prophecy concerning himself.

- b.* The people marvel at his gracious words.
 - c.* Jesus condemns them for their lack of faith and instances cases of great faith among the Gentiles.
 - d.* These words anger the people, who attempt to kill him. He escapes and dwells in Capernaum.
3. The miracles in Capernaum.
- a.* The miraculous draught of fishes.
 - (1.) Jesus teaches the people from Peter's boat, and then tells Peter to let down his nets for a draught.
 - (2.) Peter tells of his previous non-success, but obeys the Master's word.
 - (3.) The great result — a multitude of fishes caught.
 - (4.) Jesus then calls Simon, Andrew, James, and John to forsake all and follow him as fishers of men.
 - b.* In the synagogue Jesus on the Sabbath day heals a man with an unclean spirit.
 - c.* Upon the same day he heals Peter's wife's mother of a fever.
 - d.* At the close of that day he heals many sick and tormented ones who are brought to him.
4. The first missionary journey.
- a.* With his disciples Jesus makes a preaching tour throughout the towns of Galilee.
 - b.* While upon this tour Jesus heals a leper.

-
- (1.) The leper's faith,— "If thou wilt, thou canst make me clean."
 - (2.) Jesus' compassion,— "I will; be thou clean."
 - (3.) The *immediate* result,— "The leprosy departed from him."
5. Again in Capernaum.
- a. He heals the paralytic.
 - (1.) The blessing of faith,— "Son, thy sins be forgiven thee."
 - (2.) The Jews' cavi, — "This man . . . speaks blasphemies."
 - (3.) Jesus' vindication,— "Arise, take up thy bed and go thy way."
 - b. Matthew the publican called to be a disciple of Jesus.

JOURNEYS OF THE LESSON.

(See map facing Lesson III.)

From Capernaum to Jerusalem (1); from Jerusalem throughout Judea (2); to Sychar in Samaria (3); from Sychar to Cana (4); from Cana to Nazareth (5); from Nazareth to Capernaum (6); from Capernaum through Galilee returning to Capernaum (7).

QUESTIONS FOR REVIEW.

1. What was one of Jesus' first acts upon reaching Jerusalem?
2. In the interview with Nicodemus, what was the unspoken inquiry of Nicodemus?
3. What were Jesus' teachings concerning the new birth?
4. What were Jesus' teachings to the woman at the well in Samaria?
5. What were the results of this interview with the woman?
6. What miracle did Jesus perform at Cana?
7. What strange thing happened to him at Nazareth?
8. What were some of the miracles Jesus performed at Capernaum?
9. After these miracles upon what work did Jesus enter?
10. Upon his return to Capernaum what miracle was wrought?

IV.

JESUS THE GREAT TEACHER.

THE POPULAR TEACHER.

BIBLE SECTION. — Matt. 5 : 1 to 8 : 1; 8 : 5-13; 10 : 2-4; 11 : 2-30; 12 : 1-50; Mark 2 : 23-28; 3 : 1-35; Luke 6 : 1-49; 7 : 1-50; 8 : 1-3, 19-21; 11 : 14-54; 12 : 1-59; John 5 : 1-47.

I. WORK IN JERUSALEM.

1. On the Sabbath day Jesus heals an impotent man at the pool of Bethesda.
 - a. The man is condemned by the Jews, but defends his action.
 - b. Because of this miracle the Jews persecute Jesus.
2. Jesus' discourse to the Jews.
 - a. His claims.
 - (1.) Equality with the Father.
 - (2.) Father and Son work together.
 - (3.) Power, judgment, and honor given to the Son.
 - b. His work.
 - (1.) Granting everlasting life.
 - (2.) Judging of the good and evil.
 - c. His witnesses.
 - (1.) The Father.
 - (2.) John, the forerunner.

(3.) His own works.

(4.) The Scriptures.

II. FROM JERUSALEM TO GALILEE.

1. The disciples pluck ears of corn on the Sabbath.

a. The Jews' cavil, — "This is an unlawful act."

b. Jesus' answer.

(1.) Cites Old Testament examples.

(2.) Claims to be Lord of the Sabbath.

(3.) Proclaims that man is greater than the Sabbath.

III. WORK IN GALILEE.

1. Jesus heals, on the Sabbath day, the man with a withered hand.

a. The Jews' question, — "Is it lawful to heal on the Sabbath day?"

b. Jesus' direct answer, — "It is lawful to do good on the Sabbath day."

2. He chooses the twelve and gives the Sermon on the Mount.

a. The blessings and woes pronounced.

b. The law unfolded.

(1.) Against judging and lust of all kinds.

(2.) Against swearing and retaliation.

(3.) Against hatred of enemies.

(4.) Against hypocritical show in almsgiving, in prayer, and in fasting.

(5.) Against love of earthly treasures.

(6.) Against divided service.

c. The golden rule stated and the thought impressed — *By our fruits we are known.*

-
3. Two miracles of healing —
 - a. Jesus heals the centurion's servant.
 - b. He raises the widow's son.
 4. John the Baptist's messengers and Jesus.
 - a. John's question, — "Art thou he that should come?"
 - b. Jesus' answer, — "Go and shew John again those things which ye do hear and see."
 5. The anointing of Jesus.
 - a. The woman, a sinner, with a knowledge of Jesus and full of penitent grief, anoints Jesus' feet.
 - b. Simon's reasoning — Jesus not a prophet, else he would have known this woman was a sinner.
 - c. Jesus' answer.
 - (1.) The illustrative story of *the two debtors*.
 - (2.) Simon condemns himself by his own answer.
 - (3.) Jesus forgives the woman's sin and bids her go in peace.
 6. The second missionary journey.
 - a. Jesus heals a blind, dumb, devil-possessed man.
 - (1.) The Jews charge him with being linked with Satan.
 - (2.) He refutes the charge by showing that a divided house will surely fall.
 - (3.) He then makes two solemn declarations :
Blasphemy against the Holy Ghost not forgiven; our works shall judge us.
 - b. Jesus refuses to give the scribes and Pharisees a sign other than the sign of Jonah.
 - c. He pronounces woes against the scribes and

Pharisees, because of pride, hypocrisy, sins of omission, insincerity, and the persecuting spirit shown.

d. Important teachings to the multitude. (See Luke 12:1-59.)

- (1.) Beware of hypocrisy — all things to be revealed.
- (2.) Fear God, not man.
- (3.) Man's confession or denial brings Christ's confession or denial.
- (4.) The Holy Spirit is our help.
- (5.) A fool trusts in earthly riches; a wise man is rich toward God.
- (6.) Righteousness first, temporalities second.
- (7.) Be ready, watch, the Master cometh.
- (8.) Punishment according to knowledge.
- (9.) The Christian religion a sharp divider.
- (10.) Watch the times — accept in time.

JOURNEYS OF THE LESSON.

(See map facing Lesson III.)

From Capernaum to Jerusalem (8); from Jerusalem to the Horns of Hattin in Galilee where the Sermon on the Mount was given (9); from Horns of Hattin to Capernaum (10); from Capernaum to Nain (11); from Nain through Galilee returning to Capernaum (12).

QUESTIONS FOR REVIEW.

1. What miracle did Jesus do at Jerusalem on the Sabbath day ?
2. In his discourse to the Jews what claims did Jesus make ?
3. Who were proclaimed by him as the witnesses to the truth of these claims ?
4. What great teaching concerning the Sabbath was given by Jesus ?
5. What two important events happened on the Horns of Hattin ?
6. In the Sermon on the Mount, Jesus unfolded the law concerning what things ?
7. What two miracles of healing occurred at Capernaum and Nain ?
8. What messengers came to Jesus, and what was his answer to them ?
9. What grave charge was brought against Jesus by the Jews, and how did he answer the charge ?
10. What were some of Jesus' important teachings at this time ?

V.

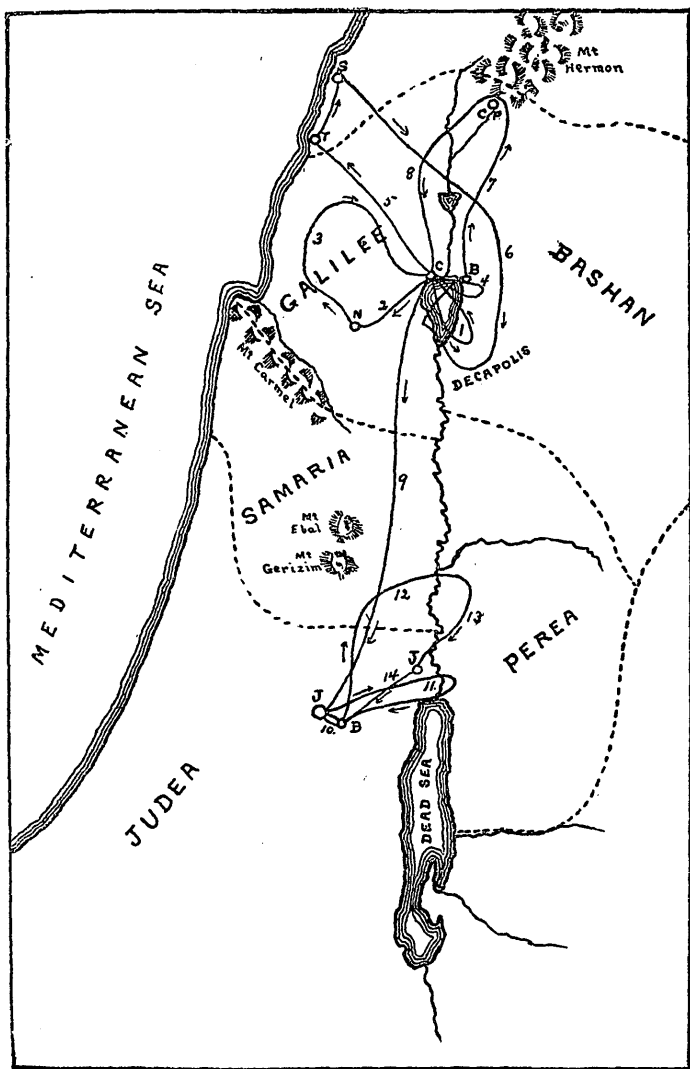
JESUS THE GREAT TEACHER.

THE POPULAR TEACHER.—*Concluded.*

BIBLE SECTION.—Matt. 8:18-34; 9:10-38; 10:5-42; 11:1; 13:1-58; 14:1-12, 22-36; Mark 2:15-22; 4:1-41; 5:1-43; 6:1-56; Luke 5:29-39; 8:4-56; 9:7-17, 57-62; 13:1-9; John 6:22-71.

III. WORK IN GALILEE.—*Continued.*

7. A group of parables and their teachings.
 - a. The Barren Fig-tree,—the long suffering of God.
 - b. The Sower,—the different kinds of gospel hearers.
 - c. The Tares,—the final punishment of the wicked.
 - d. The Mustard Seed,—the extension of the kingdom.
 - e. The Leaven,—the transforming power of the kingdom.
 - f. The Hid Treasure, and the Pearl of Great Price,—the value of the heavenly inheritance.
 - g. The Drag Net,—the final separation of the good and the evil.
8. Jesus stilling the tempest.
 - a. The disciples cross the lake and a great tempest arises.
 - b. The cry of the disciples,—“Lord, save us.”



BLACKBOARD MAP.—LESSONS V TO X INCLUSIVE.

- c. The gentle rebuke from the awakened Jesus,—
“Why are ye fearful?”
- d. Omnipotence exercised — the wind and the sea rebuked, bringing a great calm.
- e. The disciples are amazed at this wonderful manifestation of power.

IV. WORK IN GADARA.

- 1. Jesus heals two demoniacs.
 - a. The evil spirits testify that Jesus is the Son of God.
 - b. They are commanded to come out of the men.
 - c. They are permitted to enter the swine, which run into the sea and are drowned.
 - b. The people beseech Jesus to leave them.
 - e. The healed men remain and publish the story of their miraculous deliverance.

V. AGAIN IN GALILEE.

- 1. Teachings and miracles at Capernaum.
 - a. At Levi's feast he teaches of the passing away of the old dispensation and the coming of the new.
 - b. He raises Jairus's daughter.
 - c. On the way to Jairus's house he heals a suffering woman.
 - d. He heals the two blind men and the dumb man.
- 2. The second rejection at Nazareth.
 - a. He teaches in the synagogue, and his teachings astonish the Nazarenes.
 - b. They do not believe, so no great work could be done.

3. The third missionary journey.

a. Jesus preaches throughout the towns and villages.

b. He sends out the twelve disciples two by two.

(1.) *Their equipment*,—

Power over unclean spirits, to heal all diseases, to raise the dead, and to speak before rulers.

(2.) *Their Commission*,—

Go — to the lost sheep of Israel.

Preach — the kingdom of heaven at hand.

Heal — all sick, physical and spiritual.

(3.) *Their Instructions*,—

Abide in one house — bless it.

Be wise but harmless.

Speak openly, freely, and fearlessly.

Trust in God's care.

4. The return.

a. The twelve return, report their work, and retire for rest to Bethsaida.

5. The feeding of the five thousand.

a. The people gather and are taught and healed by Jesus until late in the day.

b. The disciples' *request*,— "Send them away for food."

The disciples' *testing*,— "Give ye them to eat."

The disciples' *lack of faith*,— "We have . . . five loaves . . . two fishes."

c. The miracle.

(1.) Jesus blesses, breaks, and distributes the loaves and fishes to his disciples.

- (2.) The multitude are fed, and twelve baskets full of fragments are gathered up.
6. The walking on the Sea of Galilee.
- a. The disciples start for the west side of the sea.
 - b. They meet with contrary winds and heavy seas.
 - c. Jesus comes to them walking on the sea.
 - (1.) The disciples fearful,—“It is a spirit.”
 - (2.) The disciples assured,—“It is I, be not afraid.”
 - (3.) The disciples worship,—“Thou art the Son of God.”
 - d. Peter's *faith* and *failure*, and Jesus' immediate help.
7. At Capernaum Jesus preaches to the people about himself as the Bread of Life.
- a. Many fail to understand.
 - b. Many turn from him and follow him no more.

JOURNEYS OF THE LESSON.

(See map facing Lesson V.)

From Capernaum to Gadara and return (1); from Capernaum to Nazareth (2); from Nazareth through Galilee returning to Capernaum (3); from Capernaum to Bethsaida and return (4).

QUESTIONS FOR REVIEW.

1. What is the teaching of the parable of the Barren Fig-tree? Of the parable of the Sower?
2. What is the teaching of the parable of the Mustard Seed? Of the parable of the Leaven?
3. In crossing to Gadara what miracle was wrought?
4. What great work was done in Gadara?
5. What two miracles were performed in Capernaum upon Jesus' return?
6. What was the spiritual equipment of the apostles when sent out to preach?
7. What was their commission?
8. What were their instructions?
9. Describe the miracle of the feeding of the five thousand?
10. What were the results of Jesus' teaching of himself as the Bread of Life?

VI.

JESUS THE GREAT TEACHER.

THE OPPOSED TEACHER.

BIBLE SECTION.—Matt. 15:1-39; 16:1-28; 17:1-27; 18:1-35; Mark 7:1-37; 8:1-38; 9:1-50; Luke 9:18-56; 10:1-16; 17:11-19; John 7:2-10.

I. JESUS AND THE OPPOSING PHARISEES.

1. The Jerusalem Pharisees and scribes question Jesus concerning the tradition of the elders as regards washings.
2. Jesus condemns them —
 - a. As hypocrites, giving lip-service only.
 - b. As rejectors of God's commandments to hold to man's traditions.
3. Jesus teaches his disciples concerning true uncleanness.

II. JESUS IN THE REGION OF TYRE AND SIDON. (Because of opposition.)

1. He heals a Syrophenician woman's daughter.
 - a. The cry,— "Have mercy on me."
 - b. The testing,— "It is not meet to take the children's bread and cast it to dogs."
 - c. The faith,— "Truth, Lord, yet the dogs eat of the crumbs."
 - d. The reward,— "Be it unto thee even as thou wilt."

III. JESUS IN DECAPOLIS.

1. He heals a deaf and dumb man, and many more.
2. He feeds the four thousand.
 - a. The food in hand — seven loaves and a few fishes.
 - b. The remnants left — seven baskets full.

IV. FURTHER OPPOSITION FROM THE PHARISEES AND SADDUCEES.

1. The Pharisees and Sadducees ask for a sign from heaven.
2. The sign is refused. They are told to discern the signs of the times.
3. Jesus warns his disciples against the leaven — the doctrines of the Pharisees and Sadducees.

V. IN THE REGION OF CÆSAREA PHILIPPI.

1. On the way to Cæsarea Philippi a blind man is healed.
2. The great profession of faith.
 - a. Men's testimony to Jesus, — he is John the Baptist, Elias, Jeremias, one of the prophets.
 - b. The apostles' testimony through Peter, — "Thou art the Christ the Son of the living God."
 - c. Jesus proclaims this confession as the foundation rock of his Church.
3. The future revealed.
 - a. Jesus reveals his approaching sufferings and death.
 - b. He foretells trials for his disciples.

VI. THE TRANSFIGURATION.

1. The witnesses to the scene — Peter, James, and John.

2. Jesus is transfigured before these disciples.
3. Moses and Elias appear and talk with Jesus.
4. Jesus charges his disciples to tell the vision to no man.
5. Jesus shows his disciples that Elias had come in John the Baptist.
6. At the foot of the mountain Jesus heals a man possessed by an evil spirit, after the disciples had failed.

VII. THE WORK IN CAPERNAUM.

1. The temple tribute money is miraculously provided by Jesus.
2. He teaches concerning *humility*.
 - a. The disciples contend as to who should be greatest.
 - b. Jesus teaches them, using a little child as an object lesson.
 - (1.) Receiving Jesus' little ones is receiving Jesus.
 - (2.) Greatness in the kingdom depends upon humility.
 - (3.) Care should be taken not to offend the weak ones.
 - (4.) Whatever is liable to give offense should be cast away.
3. He teaches concerning *forbearance*.
 - a. At first, privately seek reconciliation with an offending brother.
 - b. If unsuccessful, attempt reconciliation through friends.
 - c. As a final resort, tell the trouble to the church.

4. He teaches concerning *brotherly love*.

- a.* Forgiveness always to follow true repentance ; illustrated by the parable of the Unmerciful Servant.

VIII. THE MISSION OF THE SEVENTY.

1. The seventy are sent out two by two.

2. Their instructions.

- a.* Go with nothing, but depend upon the people for support.
- b.* Go not from house to house in a city.
- c.* Preach of the kingdom, and heal the sick.
- d.* If rejected in a city, warn them of the consequences.

IX. JESUS GOES TO THE FEAST OF TABERNACLES.

1. On the way he is rejected at a Samaritan village.

- a.* James and John wish to call down heaven's fire upon the village.

b. Jesus tells them of his true mission — salvation.

2. Passing through Samaria, ten lepers are cleansed.

- a.* One returns to give thanks, and he a Samaritan.
- b.* This one receives a greater blessing from Jesus.

JOURNEYS OF THE LESSON.

(See map facing Lesson V.)

From Capernaum to the region of Tyre and Sidon (5); from the region of Tyre and Sidon to Decapolis (6); from Decapolis through Bethsaida to the region of Cæsarea Philippi and the foot of Mount Hermon (7); from Mount Hermon to Capernaum (8); from Capernaum through Samaria to Jerusalem (9).

QUESTIONS FOR REVIEW.

1. What condemnation did Jesus pass upon the Pharisees ?
2. What happened in the region of Tyre and Sidon ?
3. Describe the miracle of the feeding of the four thousand.
4. What was the great profession made by the apostles near Mount Hermon ?
5. What revelations were made to the apostles at this time ?
6. Who witnessed the transfiguration ?
7. What miracle immediately followed the transfiguration ?
8. What was the contention among the disciples on the journey to Capernaum, and what teaching of Jesus resulted from it ?
9. What did Jesus teach at this time concerning forbearance and brotherly love ?
10. Who were sent out on a preaching tour at this time, and what were their instructions ?

VII.

JESUS THE GREAT TEACHER.

THE OPPOSED TEACHER.— *Concluded.*

BIBLE SECTION.— Matt. 19 : 1-30; 20 : 1-34; 26 : 6-13;
Mark 10 : 1-52; 14 : 3-9; Luke 10 : 17-42; 11 : 1-13;
13 : 10-35; 14 : 1-35; 15 : 1-32; 16 : 1-31; 17 : 1-10;
20-37; 18 : 1-43; 19 : 1-28; John 7 : 11-53; 8 : 1-59;
9 : 1-41; 10 : 1-42; 11 : 1-57; 12 : 1-11.

X. JESUS AT THE FEAST OF TABERNACLES.

1. His public teachings.
 - a. In the temple he proclaims himself as the Christ.
 - b. He pardons the sinning woman.
 - c. He proclaims himself as the light of the world, and condemns the unbelieving Jews.
2. He teaches a lawyer.
 - a. Need makes neighbors ; illustrated by the parable of the Good Samaritan.
3. At the home of Mary and Martha in Bethany.
 - a. He gently rebukes Martha's anxiety concerning worldly things.
 - b. He approves Mary's choice of heavenly things.
4. The disciples are taught the Lord's prayer.
5. The seventy return and report.
 - a. They report that all things are subject unto them.
 - b. Jesus thanks God for the revelations to his disciples and for their faith.

6. The man born blind is healed on the Sabbath.
 - a. The man's testimony concerning Jesus.
 - (1.) He is a prophet, a man from God.
 - (2.) At the second meeting he worships Jesus.
 - b. Jesus condemns the Pharisees for their blindness and unbelief.
 - (1.) He proclaims himself as the door of the sheep.
 - (2.) He proclaims himself as the good Shepherd.
 - (3.) He foretells his laying down his life for the sheep.
 - (4.) He claims power again to take up his life.

XI. FROM THE FEAST OF TABERNACLES TO THE PEREAN MINISTRY.

1. Jesus is again in Jerusalem at the Feast of Dedication.
 - a. The Jews seek to stone him, but he escapes beyond the Jordan.
2. The death and raising of Lazarus.
 - a. While Jesus is away, Lazarus dies and is buried.
 - b. Jesus is sent for and arrives four days after the burial.
 - c. He comforts the sisters and bids them believe.
 - d. He raises Lazarus to life.

XII. THE PEREAN MINISTRY.

1. On a Sabbath day he heals the infirm woman.
2. He dines with a Pharisee and teaches.
 - a. It is lawful to heal on the Sabbath day.
 - b. Humility shall receive its reward.
 - c. Beware of rejecting God's invitation.
3. A group of parables and their teachings.

- a.* The Lost Sheep and the Lost Piece of Money,—
God's love for each lost sinner.
 - b.* The Prodigal Son,—the willingness of God to
forgive and restore his children.
 - c.* The Unjust Steward,—the wisdom of preparing
for the future life.
 - d.* The Rich Man and Lazarus,—the rewards of the
future.
4. Jesus again teaches concerning forbearance, faith,
and humility.
5. Other parables and their teachings.
 - a.* The Importunate Widow,—perseverance in
prayer.
 - b.* The Pharisee and Publican,—the poor in spirit
receive the kingdom.
6. Jesus receives and blesses little children.
7. Closing scenes in the Perea ministry.
 - a.* He teaches the rich young man who desires
eternal life.
 - b.* Parable of the Laborers in the Vineyard,—a
warning against having the wrong spirit, the
hireling spirit, in Christ's work.
 - c.* The request of James and John.
 - (1.) The mother's request, "Grant that my sons
may sit at thy right and left in the
kingdom."
 - (2.) The answer,— "It is not mine to give."
 - (3.) The disciples are indignant, and Jesus
teaches them that service makes one
truly great.

XIII. JESUS AT JERICO.

1. He heals two blind men.
2. He visits Zacchæus.
 - a. Zacchæus repents of his past, and shows it by his works.
 - b. The parable of the Pounds,—the faithful use of our talents meets reward.

XIV. JESUS AT BETHANY.

1. In the house of Simon the leper.
 - a. He is anointed by a woman.
 - b. The disciples are indignant at the apparent waste of money.
 - c. Jesus commends the woman, and proclaims that it shall ever be remembered of her.
2. The chief priests consult how they may put Jesus to death.

JOURNEYS OF THE LESSON.

(See map facing Lesson V.)

From Jerusalem to Bethany and return (10); from Bethany to beyond the Jordan and return (11); from Bethany through Judea north crossing over to Perea (12); through Perea south crossing to Jericho (13); from Jericho to Bethany (14).

QUESTIONS FOR REVIEW.

1. What were some of Jesus' teachings in Jerusalem at the Feast of Tabernacles ?
2. What does the parable of the Good Samaritan teach ?
3. In his condemnation of the Pharisees what claims did Jesus make for himself ?
4. What great miracle is performed at Bethany ?
5. What is the teaching of the parable of the Prodigal Son ?
Of the parable of the Unjust Steward ?
6. What is the teaching of the parable of the Rich Man and Lazarus ? Of the parable of the Importunate Widow ?
7. What were some of the closing scenes in the Perea ministry ?
8. What miracles are wrought at Jericho ?
9. Describe the conversion of Zacchæus.
10. Describe the anointing in the house of Simon the leper, in Bethany.

VIII.

JESUS THE GREAT TEACHER.

THE REVEALING TEACHER.

BIBLE SECTION.—Matt. 21:1-46; 22:1-46; 23:1-39; 24:1-51; 25:1-46; Mark 11:1-33; 12:1-44; 13:1-37; Luke 19:29-48; 20:1-47; 21:1-36; John 12:12-50.

I. REVELATION OF THE DESTRUCTION OF JERUSALEM.

1. Jesus enters Jerusalem in triumph.
2. He foretells the utter destruction of the city.
3. He returns at night to Bethany.

II. REVELATIONS TO THE PRIESTS AND PHARISEES.

1. Jesus enters Jerusalem and cleanses the temple.
2. His authority is questioned, but he refuses to state the source of that authority.
3. He reveals the conditions of entering heaven.
4. He reveals the evil character of the priests and Pharisees.
 - a. The rejection of Jesus by the Jews and the loss of the kingdom of God taught by the parable of the Wicked Husbandmen.
 - b. The rejected Jesus is to be the head of the corner in the new building.
 - c. The priests and Pharisees wish to take him, but fear the people.

5. He reveals the final rejection of the unbelieving Jews by the parable of the Marriage of the King's Son.
6. He reveals the craftiness of the Herodians, and teaches rightful obedience to God and man.
7. Revelations concerning the resurrection.
 - a. The Sadducees ask him a question concerning the resurrection.
 - b. From the Scriptures Jesus shows the truth of the resurrection.
 - c. The scribes admit the force of his answer.
8. He reveals to the lawyer the heart of the Christian religion — love to God and man.

III. REVELATIONS TO THE PEOPLE.

1. He reveals the true character of the scribes and Pharisees, and warns the people against them.
 - a. Because of their pride.
 - b. Because of their failure to practise their preaching.
 - c. Because they do their works to be seen of men.
2. He pronounces woes against the scribes and Pharisees.
 - a. Because of their hypocrisy.
 - b. Because they shut up heaven against men.
 - c. Because they are blind guides and lead the people to wrong doing.
 - d. Because of their sins of omission with regard to the law, to judgment, to mercy, and to faith.
 - e. Because of their persecuting spirit.
3. He laments over the destruction of Jerusalem.

4. He commends the poor widow who gives the two mites, and thus reveals the true spirit of giving.
5. He reveals his coming death.
 - a. He teaches that love for this world brings spiritual death.
 - b. He shows that he is to die the death of the cross.
 - c. He calls upon all to follow the light.
 - d. He proclaims judgment upon all who reject him.

IV. REVELATIONS TO THE DISCIPLES.

1. Jesus foretells the utter destruction of the temple.
2. He reveals to his disciples their future persecutions.
 - a. They shall be beaten and imprisoned.
 - b. They shall be betrayed and put to death.
 - c. They shall be hated of all men.
 - d. Through it all they shall have God's care.
3. He reveals the destruction of Jerusalem and the end of the Jewish dispensation.
 - a. The armies are to surround the city and destroy it.
 - b. There are to be days of great tribulation.
 - c. Many false Christs and prophets shall arise.
 - d. Then comes the end of the old dispensation and the beginning of the new of the Son of man.
 - e. He exhorts them to be watchful of the signs of the times.
4. He reveals the final coming of Christ to judgment.
 - a. He exhorts them to be ready.
 - b. The watchful and faithful servant to be blessed; the evil one to be cast out.
 - c. He impresses the need of watchfulness by the parable of the Ten Virgins.

- d. He impresses the need of making the best use of our talents by the parable of the Five Talents.
- e. Scenes of the last judgment day.
 - (1.) The separation of the good and the evil.
 - (2.) The blessing of those who ministered in Christ's name.
 - (3.) The condemnation of those who did not so minister.

JOURNEYS OF THE LESSON.

At Jerusalem during the day, returning to Bethany at night.

QUESTIONS FOR REVIEW.

1. What revelations did Jesus make concerning the city of Jerusalem and the temple ?
2. What revelation did Jesus make concerning his rejection by the Jews ?
3. What revelations did Jesus make concerning the resurrection ?
4. Why did he warn the people against the scribes and Pharisees ?
5. Why did he pronounce woes against the scribes and Pharisees ?
6. In what way did he reveal the true spirit of giving ?
7. What revelation did he make to his disciples concerning their future ?
8. What revelation did he make to his disciples concerning the end of the Jewish dispensation ?
9. What exhortation did he give his disciples in view of the future judgment ?
10. What is the teaching of the parable of the Ten Virgins ? Of the parable of the Five Talents ?

IX.

JESUS THE GREAT TEACHER.

THE SUFFERING TEACHER.

BIBLE SECTION.—Matt. 26:1-5, 14-56; Mark 14:1, 2, 10-52; Luke 22:1-53; John 13:1-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26; 18:1-12.

I. SUFFERING THROUGH TREACHERY.

1. The treachery of Judas.

- a.* He bargains with the chief priests to betray Jesus to them.
- b.* The price — thirty (30) pieces of silver.
- c.* He seeks an opportunity to fulfil his agreement.

2. The passover meal.

- a.* At Jesus' direction the disciples prepare the passover meal.
- b.* At this meal the disciples contend as to who should be greatest.
 - (1.) Jesus washes his disciples feet.
 - (2.) He gives them this example to teach them humility.
- c.* Jesus points out Judas as the traitor.
 - (1.) He declares that one of the disciples shall betray him.
 - (2.) He gives a sop to Judas, thus indicating the traitor to John.
 - (3.) Judas goes out to consummate his plan.

II. SUFFERING THROUGH PARTING.

1. Jesus institutes the Lord's Supper.

- a.* The bread and the wine, the symbols of his broken body and shed blood.
- b.* The disciples are commanded to keep this feast as a memorial. (See 1 Cor. 11:25.)

2. The fall of Peter foretold.

- a.* Peter professes his strong faith in Jesus.
- b.* Jesus prophesies the three denials of Peter.

3. The parting discourse.

- a.* Jesus comforts his disciples, promising them —
 - (1.) A prepared place in the future state.
 - (2.) A coming again for them.
 - (3.) To hear and answer their prayers.
 - (4.) To send the Holy Spirit.
 - (5.) His peace.
- b.* He reveals to them the future.
 - (1.) Under the similitude of the vine he teaches them the necessity of abiding in him.
 - (2.) He exhorts them to fulfil the great commandment of love.
 - (3.) He reveals to them the persecutions in store for them.
 - (4.) Again he promises the Holy Spirit to guide them into all truth.
 - (5.) He foretells their dispersion and tribulation.
 - (6.) He exhorts them to be of good cheer, as he is with them always.

4. The parting prayer.

- a.* Jesus' work.

- (1.) Glorified God on earth.
- (2.) Finished the God-given work.
- (3.) Manifested God's name to men, and given them the word of truth.
- b.* Prayer for his disciples.
 - (1.) That they might be kept in spiritual union.
 - (2.) That they might be kept from the evil of the world.
 - (3.) That they might be sanctified by the word of truth.
- c.* Prayer for all disciples.
 - (1.) That they all might be kept in spiritual union.
 - (2.) That they might be made perfect.
 - (3.) That they might be with Him.

III. SUFFERING IN THE GARDEN.

- 1. The prayer of Jesus.
 - a.* Jesus, with Peter, James, and John, goes apart from the rest of the disciples to pray.
 - b.* He leaves the three, and goes a little from them to pray alone.
 - (1.) He prays that, if possible, the cup might pass from him.
 - (2.) He submits to his Father's will.
 - c.* Returns and finds the three sleeping. Awakens and gently chides them.
 - d.* Prays the second time — the same words as at first.
 - e.* Prays the third time — saying the same words.
 - f.* Returns to the disciples and announces that the betrayer is at hand.

2. The betrayal.

- a.* Judas, by a kiss, designates Jesus to the band of servants of the chief priests.
- b.* Peter smites the servant Malchus, cutting off his ear.
- c.* Jesus heals the wound, and bids Peter cease resisting.
- d.* Jesus is forsaken by all his disciples.
- e.* He is bound and taken before the high priest.

JOURNEYS OF THE LESSON.

From Jerusalem to the Garden of Gethsemane, and from thence to the palace of Caiaphas.

QUESTIONS FOR REVIEW.

- 1. What was Judas' bargain with the chief priests?
- 2. What great lesson did Jesus teach at the Passover meal?
- 3. In what way did Jesus indicate Judas as the traitor?
- 4. What prophecy concerning Peter was given at this time?
- 5. In Jesus' parting discourse to his disciples what did he promise them?
- 6. What revelation and exhortation did he give them?
- 7. For what for the apostles did Jesus pray?
- 8. For what for all disciples did Jesus pray?
- 9. For what did Jesus pray in the Garden of Gethsemane?
- 10. Describe the betrayal.

X.

JESUS THE GREAT TEACHER.

THE CRUCIFIED TEACHER.

BIBLE SECTION.—Matt. 26:57-75; 27:1-66; Mark 14:53-72; 15:1-47; Luke 22:54-71; 23:1-56; John 18:13-40; 19:1-42.

I. THE TRIAL.

1. Jesus before Caiaphas.

- a.* Peter follows him into the palace.
- b.* Three times accused of being a disciple, Peter denies his Lord each time.
- c.* At the last denial the cock crows. Jesus turns and looks at Peter, who then remembers the prophecy.
- d.* Peter goes out and weeps bitterly, repenting of his deed.

2. Jesus before the Sanhedrin.

- a.* The council seek for false witnesses against Jesus.
- b.* Two are at last found who swear that Jesus said he was able to destroy the temple and build it again in three days.
- c.* Jesus, adjured by the high priest, proclaims himself as the Christ, the Son of God.
- d.* Upon this the council condemns him as being guilty of death.

- e. Jesus is mocked, spit upon, and buffeted by the guards.
3. Jesus' first appearance before Pilate.
 - a. The chief priests and elders bring Jesus bound to Pontius Pilate, the Roman governor.
 - b. Pilate desires to turn Jesus over to the council for punishment.
 - c. They say he has committed an offense worthy of death, and hence beyond their power.
 - d. Pilate examines Jesus.
 - (1.) He questions Jesus concerning his deeds.
 - (2.) Jesus proclaims himself as a king.
 - (3.) Pilate marvels at Jesus' silence concerning the accusations.
4. Jesus before Herod.
 - a. The chief priests and scribes accuse Jesus before Herod, but Jesus answers nothing.
 - b. Herod and his men mock him, and send him back to Pilate.
5. Jesus again before Pilate.
 - a. Pilate pronounces Jesus *not guilty* of anything worthy of death.
 - b. The Jews choose Barabbas, instead of Jesus, to be released unto them.
 - c. The Jews cry out for the crucifixion of Jesus.
 - d. Pilate, through the symbolic act of washing his hands, seeks to show that he is clear of guilt in the matter.
 - e. The Jews assume the guilt of Jesus' death.
 - f. After scourging, Jesus is delivered up to the soldiers to be crucified.

- g.* Pilate makes one more unsuccessful attempt to save him.

II. THE CRUCIFIXION.

1. Jesus, on the way to the place of crucifixion, warns the people of the evil days to come.
2. He is crucified with two thieves, one on either side.
3. The soldiers cast lots for his garments.
4. The passing Jews revile him, as does one of the thieves.
5. One thief repents, and receives pardon.
6. There is darkness over the land from noon until three o'clock, at which hour Jesus dies.
7. Miracles at his death.
 - a.* The veil in the temple is rent in twain from top to bottom.
 - b.* There is a great earthquake.
 - c.* The tombs of the saints are opened. Many arise and appear to the people in Jerusalem after Jesus' resurrection.
8. The centurion and others confess that Jesus was the Son of God.

III. THE BURIAL.

1. Jesus' side is pierced, but his legs are not broken. Prophecy fulfilled : Ps. 34:20; Zech. 12:10.
2. He is taken down from the cross by Joseph of Arimathea and Nicodemus, and laid in a new tomb.
3. A great stone is rolled across the entrance to the tomb.
4. The women note the place of the sepulcher, and return to Jerusalem to rest over the Sabbath.

5. The watch at the sepulcher.

- a. The chief priests and Pharisees fear that Jesus will be stolen by his disciples.
- b. They bring the matter before Pilate, and ask for a guard of soldiers.
- c. Pilate allows them the guard of soldiers.
- d. As an additional precaution they seal the stone door of the tomb.

JOURNEYS OF THE LESSON.

From the palace of Caiaphas to the council hall of the Sanhedrin ; from the council hall to the judgment hall of Pilate; from Pilate to Herod; from Herod back again to Pilate; from thence to the place of crucifixion.

QUESTIONS FOR REVIEW.

- 1. Before whom was Jesus first tried ?
- 2. What remarkable fulfilment of prophecy occurred at this trial ?
- 3. Upon what grounds did the council condemn Jesus ?
- 4. Describe Jesus' first appearance before Pilate.
- 5. In what manner did Herod and his men treat Jesus ?
- 6. What was Pilate's verdict with reference to Jesus' guilt ?
- 7. Describe the crucifixion.
- 8. What miracles happened at Jesus' death ?
- 9. By whom and where was Jesus buried ?
- 10. What special precautions were taken by the chief priests and Pharisees ?

XI.

JESUS THE GREAT TEACHER.

THE RESURRECTED TEACHER.

BIBLE SECTION.—Matt. 28:1–20; Mark 16:1–20; Luke 24:1–53; John 20:1–31; 21:1–25.

I. THE RESURRECTION MORNING.

1. The resurrection events.
 - a.* A great earthquake.
 - b.* The descent of the angel of the Lord.
 - c.* The rolling away of the stone.
 - d.* The fear of the Roman soldiers.
2. The vision to the women.
 - a.* Mary and others visit the tomb early Sunday morning.
 - b.* They find the stone rolled away and the tomb empty.
 - c.* Mary Magdalene returns to Jerusalem to tell Peter and John of the empty tomb.
 - d.* Two angels appear to the other women and proclaim the fact of the resurrection.
 - e.* On their way to Jerusalem to tell the disciples, Jesus meets these women.
 - f.* A message is sent to the disciples to meet Jesus in Galilee.
3. The visit of Peter and John.
 - a.* John comes first to the tomb, but does not enter.

- b.* Peter comes, and at once enters, and finds everything in order.
 - c.* John then enters, sees all, and believes that Jesus is risen.
- 4. The vision to Mary Magdalene.
 - a.* Mary returns to the tomb, and stands without, weeping.
 - b.* Looking into the sepulcher she sees two angels.
 - c.* She turns away and sees Jesus.
 - d.* Not at first recognized, Jesus reveals himself in pronouncing the name, "Mary."
- 5. The soldiers' report.
 - a.* They come to the city and tell the chief priests all things that were done.
 - b.* They are bribed to say that Jesus' disciples stole his body.
 - c.* This story was commonly believed among the Jews for a long time.

II. THE APPEARANCES.

- 1. To the women returning from the sepulcher. (See above I, 2, *c.*)
- 2. To Mary Magdalene at the sepulcher. (See above I, 4.)
- 3. To Simon Peter. (See 1 Cor. 15:5 and Luke 24:34.)
- 4. To the two disciples going to Emmaus.
 - a.* Jesus draws near the journeying disciples, who do not recognize him.
 - b.* He questions them concerning their conversation.
 - c.* Their reply.
 - (1.) About Jesus of Nazareth, a mighty prophet.

-
- (2.) About a story of certain women concerning the resurrection of this Jesus.
- d.* Jesus then expounds, in the Scriptures, the things concerning himself, beginning at Moses and the prophets.
 - e.* Jesus tarries with them and reveals himself to them in the breaking of bread.
 - f.* They return and report to the eleven and others that Jesus is risen indeed.
5. To the apostles. (Thomas absent.)
- a.* Jesus suddenly appears in the room where the apostles are gathered.
 - b.* He shows them his pierced side, hands, and feet, as proof that he is not a spirit.
 - c.* He opens up the Scriptures to their minds.
 - d.* He commissions them to go and preach to all people.
6. To the apostles. (Thomas present.)
- a.* Thomas refuses to believe the report of the other apostles.
 - b.* Jesus appears to the twelve and convinces Thomas of the truth of the resurrection.
7. To seven apostles on the shore of the Sea of Galilee.
- a.* He reveals himself to the apostles by a miraculous draught of fishes.
 - b.* Jesus questions Simon Peter concerning his love for him.
 - c.* He gives to Simon a charge to care for his people.
8. To the apostles and over five hundred disciples in Galilee.

9. To James. (See 1 Cor. 15:7.)
10. To the apostles. (See Acts 1:3-8.)
11. To the apostle at the ascension.

III. THE ASCENSION.

1. Jesus leads the apostles to Bethany, and blesses them.
2. In the act of blessing, he is carried up into heaven.
3. The angels prophesy his return in like manner as they saw him go.
4. The apostles return to Jerusalem and praise and bless God.

QUESTIONS FOR REVIEW.

1. Name the immediate resurrection events.
2. What vision and message were given to the women at the tomb?
3. What two apostles visit the tomb? What was the result of the visit?
4. Describe the appearance of Jesus to Mary Magdalene?
5. What did the soldiers report? What action did the chief priests take?
6. How did Jesus reveal himself to the two disciples journeying to Emmaus?
7. Describe Jesus' appearance to the ten apostles.
8. Describe Jesus' appearance to the eleven apostles.
9. How did Jesus reveal himself to the seven apostles on the shore of the Sea of Galilee?
10. What prophecy was given to the disciples at the ascension?

XII.

THE BEGINNINGS OF CHRISTIANITY.

THE EARLY CHURCH.

BIBLE SECTION.— Acts 1 to 5:11.

I. THE CHOICE OF A NEW APOSTLE.

1. After the ascension the apostles meet for prayer.
2. Peter addresses the disciples, advising the ordaining of one in Judas's place.
3. Two are nominated, Joseph, called Barsabas, and Matthias.
4. Matthias is chosen by lot, and is numbered with the eleven.

II. THE PENTECOSTAL BLESSING.

1. The apostles at Pentecost are filled with the Holy Spirit.
 - a. Hear the sound as of a rushing mighty wind.
 - b. Cloven tongues like unto fire rest upon the head of each.
 - c. They are given power to speak in various languages.
 - d. They proclaim to all the wonderful works of God.
2. Peter's sermon.
 - a. Introduction,—this manifestation of power is the fulfilment of prophecy. (See Joel 2: 28, 29.)
 - b. The sermon.

- (1.) Jesus whom ye killed, God has raised to life.
- (2.) The fact of the resurrection foretold to you by David the patriarch.
- (3.) We are witnesses to this great resurrection.
- c. Effect of the sermon.
 - (1.) Heart conviction of the people.
 - (2.) Inquiry as to the way of salvation.
 - (3.) Preaching by Peter of repentance and baptism for the remission of sins.
- 3. The first gathering of converts.
 - a. Many (about 3000) gladly receive the word and are baptized.
 - b. These converts continue steadfast in the apostles' doctrine and fellowship.
 - c. They put their possessions into a common treasury.
 - d. They continue in prayer and praise. Find favor with the people.
 - e. Others are daily added to their number.

III. THE MIRACLE AND DISCOURSE BY PETER.

- 1. The first miracle.
 - a. Peter and John go up to the temple at the hour of prayer.
 - b. The lame man at the gate Beautiful asks alms.
 - c. Peter, in the name of Jesus, bids him walk.
 - d. The man is immediately healed.
 - e. The people are filled with amazement at this manifestation of power.
- 2. The discourse of Peter.
 - a. He disclaims having any power of his own to do miracles.

- b.* This one done by the power of Jesus, slain by them, but glorified by God.
- c.* He calls them to repentance that they may be forgiven.
- d.* This Jesus is the foretold prophet.

IV. THE IMPRISONMENT OF PETER AND JOHN.

- 1. Peter and John are imprisoned and held for trial.
- 2. They are brought before the rulers.
 - a.* The rulers' question, "By what name have ye done this?"
 - b.* Peter's answer.
 - (1.) By the name of Jesus Christ of Nazareth.
 - (2.) This Jesus is the rejected stone, now become the head of the corner.
 - (3.) There is salvation in no other name.
 - c.* They are commanded to cease their preaching.
 - d.* They are threatened with punishment, but are allowed to go in peace.
- 3. They report all things to the disciples.
 - a.* The disciples offer up a prayer of thanksgiving.
 - b.* The place is shaken, and they are all filled with the Holy Ghost.

V. THE SIGNAL PUNISHMENT FOR LYING.

- 1. Ananias sells a possession and keeps back part of the price.
- 2. He tries to deceive the apostles.
- 3. Peter rebukes him for attempting to deceive the Holy Ghost.
- 4. Ananias is stricken with death.
- 5. Sapphira lies with regard to the money, and is similarly stricken.

QUESTIONS FOR REVIEW.

1. Who was chosen apostle in the place of Judas ?
2. How was Jesus' parting promise to the disciples fulfilled ?
3. What was the burden of Peter's first sermon to the people ?
4. What were the immediate results of the sermon ? The later results ?
5. What was the first miracle wrought by Peter ?
6. What were the results of this miracle ?
7. What was the rulers' question to the two apostles on trial ?
8. What was Peter's bold answer ? What was the result of the trial ?
9. When these doings were reported to the disciples what marvelous manifestation of God's presence was given ?
10. How were Ananias and Sapphira signally punished for lying ?

XIII.

THE BEGINNINGS OF CHRISTIANITY.

THE PERSECUTION AND GROWTH OF THE CHURCH.

BIBLE SECTION.— Acts 5:12 to 8:40; 9:32 to 12:25.

I. THE APOSTLES' SECOND IMPRISONMENT AND TRIAL.

1. The apostles' preaching and healing attract great crowds.
2. The high priest and the rulers imprison them.
3. They are miraculously released by God and commanded to preach in the temple.
4. The meeting of the Sanhedrin.
 - a. The officers report the prisoners as missing.
 - b. They are found in the temple and brought before the council.
 - c. Peter and the others boldly announce their intention of obeying God rather than man.
 - d. Gamaliel gives wise advice to the council.
 - e. The apostles are beaten, and dismissed with a command to cease their work.

II. THE CHOOSING OF THE DEACONS.

1. The Greeks complain of neglect in the daily ministration.
2. At a council of the disciples the apostles advise the choosing of seven men for the work.
3. The following are chosen: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas.

III. STEPHEN'S WORK AND MARTYRDOM.

1. He performs many miracles among the people.
2. His wisdom and spirit commend him to the people.
3. He encounters bitter opposition from the Jewish leaders.
4. False witnesses are found who accuse him of blasphemy.
5. He is brought before the council.
 - a. He makes his defense.
 - b. They cast him out of the city and stone him to death.
 - c. Saul is among the crowd and is a consenting witness to his death.

IV. THE WORK IN SAMARIA.

1. The church, through persecution, is scattered abroad.
2. Philip preaches Christ to the people of Samaria.
3. The apostles at Jerusalem send Peter and John to aid in the work in Samaria.
 - a. Simon the sorcerer offers money to the apostles for a bestowal of the power they possess.
 - b. He is sharply rebuked for his evil heart and mercenary spirit.
 - c. Peter and John return to Jerusalem, preaching in many villages of Samaria.
4. Philip leaves Samaria, going toward Gaza.
 - a. He meets the Ethiopian eunuch.
 - b. He explains the Scriptures to him, and baptizes him.
 - c. Philip is caught up, and is found at Azotus.
 - d. He preaches in all the cities as far as Cæsarea.

V. THE WORK OF PETER.

1. Peter at Lydda.
 - a. Heals Æneas of the palsy. Many turn to the Lord.
2. Peter at Joppa.
 - a. Raises Dorcas to life.
 - b. Has a wondrous vision.
 - (1.) A great sheet containing all manner of animal life is let down from heaven.
 - (2.) He is commanded to rise and eat.
 - (3.) He refuses, as that which is presented is unclean.
 - (4.) He is taught the great lesson that what God has cleansed is clean indeed.
 - c. He receives the message from Cornelius and departs for Cæsarea.
3. Peter at Cæsarea.
 - a. Cornelius and his friends receive Peter.
 - b. Cornelius gives his reasons for sending for Peter.
 - c. Peter then understands his vision, and gladly preaches Jesus to them.
 - d. The Holy Ghost descends upon all, and they are baptized.
4. Peter at Jerusalem.
 - a. The Jews accuse him of eating with the Gentiles.
 - b. He tells them of his vision and of the wonders at Cæsarea.
 - c. They all glorify God for this great work.

VI. THE WORK IN ANTIOCH.

1. The word is preached by the scattered disciples.

2. At Antioch many believe.
3. The church at Jerusalem sends Barnabas to Antioch to aid in the work.
4. Barnabas associates Saul with himself in the work.
(For an account of Saul's conversion see Lesson XIV.)

VII. PERSECUTION BY HEROD.

1. Herod puts James, the brother of John, to death.
2. Herod puts Peter in prison.
 - a. Peter is miraculously delivered from prison.
 - b. The keepers of the prison are commanded to be put to death.
3. Herod at Cæsarea is smitten with death by God.

QUESTIONS FOR REVIEW.

1. What occasioned the second arrest of the apostles ?
2. What miracle in their behalf was wrought by God ?
3. When again brought before the council, what was Peter's bold declaration ?
4. What was the reason for the choosing of the seven deacons ?
5. Describe the martyrdom of Stephen.
6. What work did Philip do ?
7. What did Peter do at Lydda ? At Joppa ? At Cæsarea ?
8. What charge was brought against Peter at Jerusalem, and how did he answer it ?
9. What success attended the work in Antioch ?
10. Describe the persecution by Herod.

XIV.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S EARLY LIFE AND WORK.

BIBLE SECTION.— See passages noted.

I. PAUL THE MAN.

1. Birth : Born in Tarsus in Cilicia. Acts 22 : 3.
2. Nationality : A Jew of the tribe of Benjamin. Phil. 3 : 5.
3. Religion : A Pharisee, the son of a Pharisee, believing in the resurrection of the dead. Acts 23 : 6.
4. Trade : A tent-maker. Acts 18 : 3.
5. Education.
 - a. Brought up at the feet of Gamaliel. Acts 22 : 3.
 - b. Learned in the languages. Acts 21 : 37–40.
 - c. Proficient in the learning and traditions of the day. Gal. 1 : 14.
6. Civil rights : Enjoyed the privileges of Roman citizenship. Acts 22 : 28.

II. PAUL THE ZEALOT.

1. The first note of him in the Word — he was a consenting witness to Stephen's death. Acts 7 : 58 ; 8 : 1.
2. His persecution of the Christian church.
 - a. Persecutes the Christian Jews at Jerusalem, committing many to prison. Acts 8 : 3.

b. Starts for Damascus to persecute the Lord's disciples. Acts 9:1-4.

(1.) Receives letters from the high priest conferring authority upon him.

(2.) Plans to bring the Christian Jews bound to Jerusalem.

c. Near Damascus he has a vision of the Lord Jesus.

III. PAUL THE CONVERT.

1. The vision near Damascus. Acts 9:3-22.

a. A great light shines round about him.

b. He hears a voice,—“Saul, Saul, why persecutest thou me?”

c. The question and answer: “Who art thou, Lord?”—“I am Jesus.”

2. The command from the Lord,—“Arise and go into the city.”

3. Incidents in Damascus.

a. Ananias is instructed by the Lord.

b. Ananias seeks Saul and delivers his message.

c. Saul's sight is restored, and he is filled with the Holy Spirit.

4. The work in Damascus.

a. Saul preaches Christ in the synagogues.

b. He increases in power, and confounds the Jews with his arguments.

IV. PAUL IN RETIREMENT. Gal. 1:15-18.

1. Paul dwells in Arabia (Sinai? Gal. 4:25) for three years.

2. The time is spent in preparation for his great work.

3. He returns to Damascus. Acts 9:23-25.

a. The Jews take counsel to kill him.

b. He escapes and comes to Jerusalem.

V. PAUL IN JERUSALEM. Acts 9:26-31.

1. He wishes to join himself to the disciples, but they are suspicious of him.

2. Barnabas vouches for his conversion, and tells of his work in Damascus.

3. The disciples then receive him and send him to Tarsus.

4. Before he leaves Jerusalem he has a vision granted him. Acts 22:17-21.

a. The Lord appears to him and bids him depart from Jerusalem.

b. Paul wishes to remain and preach in Jerusalem where he persecuted.

c. The Lord bids him depart, as he is to be sent unto the Gentiles.

VI. PAUL IN ANTIOCH. Acts 11:25-30.

i. He is brought to Antioch from Tarsus by Barnabas to assist him in the work.

2. He works there a whole year teaching and preaching.

3. Agabus, from Jerusalem, comes to Antioch and prophesies a famine.

4. An offering is sent to the Jerusalem church.

VII. PAUL AGAIN IN JERUSALEM.

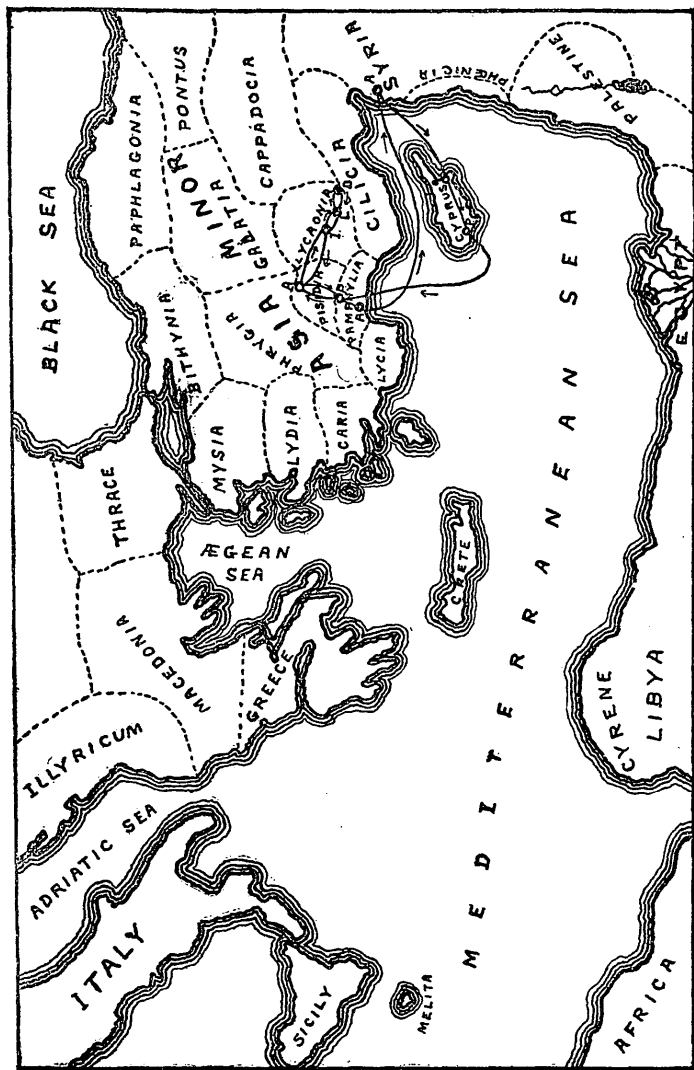
1. Barnabas and Paul bring the offering to the Jerusalem church. Acts 11:30.

2. While in Jerusalem Paul is granted a second vision by God. 2 Cor. 12:2-4.

- a.* Paul is caught up into paradise and hears unspeakable words.
- b.* These marvelous revelations not to be told to others.
- 3. Barnabas and Paul return to Antioch together with John Mark. Acts 12:25.

QUESTIONS FOR REVIEW.

- 1. Where was Paul born? What was his nationality? His religion?
- 2. What was Paul's trade? His education? What were his civil rights?
- 3. In what connection do we first hear of him in the Bible?
- 4. Describe the conversion of Paul.
- 5. What special preparation did Paul receive for his special work?
- 6. When he went to Jerusalem how was he received by the disciples there?
- 7. What vision was given him at Jerusalem at this time?
- 8. What work did Paul do at Antioch?
- 9. What was the occasion of his second visit to Jerusalem?
- 10. What vision was given to him at this time?



BLACKBOARD MAP.—PAUL'S FIRST MISSIONARY JOURNEY.

XV.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S FIRST MISSIONARY JOURNEY AND THE COUNCIL AT JERUSALEM.

BIBLE SECTION.— Acts 13 to 15:35.

I. THE ORDINATION.

1. Paul and Barnabas are chosen by the Spirit for special work.
2. They are specially set apart by the church for this work.
3. They are sent out by the church as missionaries, and are accompanied by Mark.

II. THE MISSIONARIES IN CYPRUS.

1. At Salamis they preach in the synagogues of the Jews.
2. At Paphos.
 - a. The sorcerer Elymas is smitten with blindness.
 - b. The deputy, Sergius Paulus, is converted.

III. THE MISSIONARIES IN ASIA MINOR. (Outward journey.)

1. At Perga, John Mark leaves them, and returns to Jerusalem.
2. At Antioch Paul preaches in the synagogue.
 - a. The first sermon.
 - (1.) Historical matter, detailing God's care of Israel.

- (2.) Jesus, of the seed of David, the promised Saviour.
- (3.) John, the forerunner, witnesses to Jesus.
- (4.) The death and resurrection of Jesus at Jerusalem, and the complete fulfilment of prophecy.
- (5.) The witness of many to this resurrection.
- (6.) The proclamation of the glad tidings of forgiveness through this Jesus.
- b. Results of the first sermon.
 - (1.) Paul is asked to preach again the next Sabbath.
 - (2.) Some Jews and proselytes follow Paul and Barnabas.
- c. The second sermon.
 - (1.) The Jews contradict the statements of Paul, and blaspheme.
 - (2.) Paul and Barnabas turn from the Jews to the Gentiles.
 - (3.) Many of the Gentiles hear the word, and believe.
- d. Results of the second sermon.
 - (1.) The Jews stir up the chief men and women of the city.
 - (2.) Paul and Barnabas are expelled from the city and come to Iconium.
- 3. At Iconium they preach in the synagogue.
 - a. Many believe. The missionaries perform many miracles.
 - b. They are finally assaulted by the Jews and Gentiles.

- c.* They leave Iconium and preach in Lystra.
- 4. At Lystra the man impotent in his feet is healed.
 - a.* The people take Paul and Barnabas for gods, and with difficulty are restrained from worshipping them.
 - b.* The people, stirred by the Jews from Antioch and Iconium, stone Paul.
 - c.* Paul recovers and comes to Derbe.
- 5. At Derbe the missionaries preach the gospel.

IV. THE RETURN JOURNEY.

- 1. Paul and Barnabas return through Lystra, Iconium, Antioch, and Perga to Attalia.
- 2. Their work during this time.
 - a.* Confirming the disciples in the faith.
 - b.* Ordaining elders in each church.
- 3. From Attalia in Pamphylia they sail to Antioch in Syria.
- 4. At a church meeting they make full report of their work.

V. THE COUNCIL AT JERUSALEM. A. D. 50.

- 1. The occasion of its being called.
 - a.* Certain Judean Jews teach in Antioch that circumcision is necessary to salvation.
 - b.* Paul and Barnabas withstand them, not accepting their teachings.
 - c.* Paul and Barnabas, with certain others, are sent to Jerusalem to consult with the apostles and elders concerning the matter.
- 2. The council.
 - a.* Peter's address.

- (1.) Calls to mind his preaching to Cornelius through a revelation from God.
 - (2.) Admonishes them not to put a yoke upon the Gentile Christians which the Jews themselves were not able to bear.
 - (3.) Declares that salvation is by faith, to the Jews as well as to the Gentiles.
- b.* Paul and Barnabas declare the wonderful works of God through them.
 - c.* James advises that four things be asked of the Gentiles — abstinence from idols, from fornication, from strangled things, and from blood.
 - d.* The council accepts this, and writes letters in accordance with the suggestion.
 - e.* Paul and Barnabas, with Judas and Silas, go to Antioch with the letter-missive.
 - f.* The letter is received with great joy by the church at Antioch.

NOTE.

The first missionary journey was probably undertaken during the years 48–49 A. D.

QUESTIONS FOR REVIEW.

1. Who from the Antioch church were chosen by the Spirit of God for special work? By whom ordained and sent out?
2. What was the missionaries' work in Cyprus?
3. What happened to the party at Perga?
4. What were the results of Paul's first sermon in Antioch? Of the second sermon?
5. What work was done in Iconium?
6. What work was done in Lystra? What did Paul suffer in Lystra?
7. What was the missionaries' work on the return journey?
8. What was the occasion of the council at Jerusalem?
9. What was the final decision of the council?
10. Who bore the decision in the Antioch church, and how was it received?

XVI.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S SECOND MISSIONARY JOURNEY.

BIBLE SECTION.— Acts 15:36 to 18:22.

I. THE START.

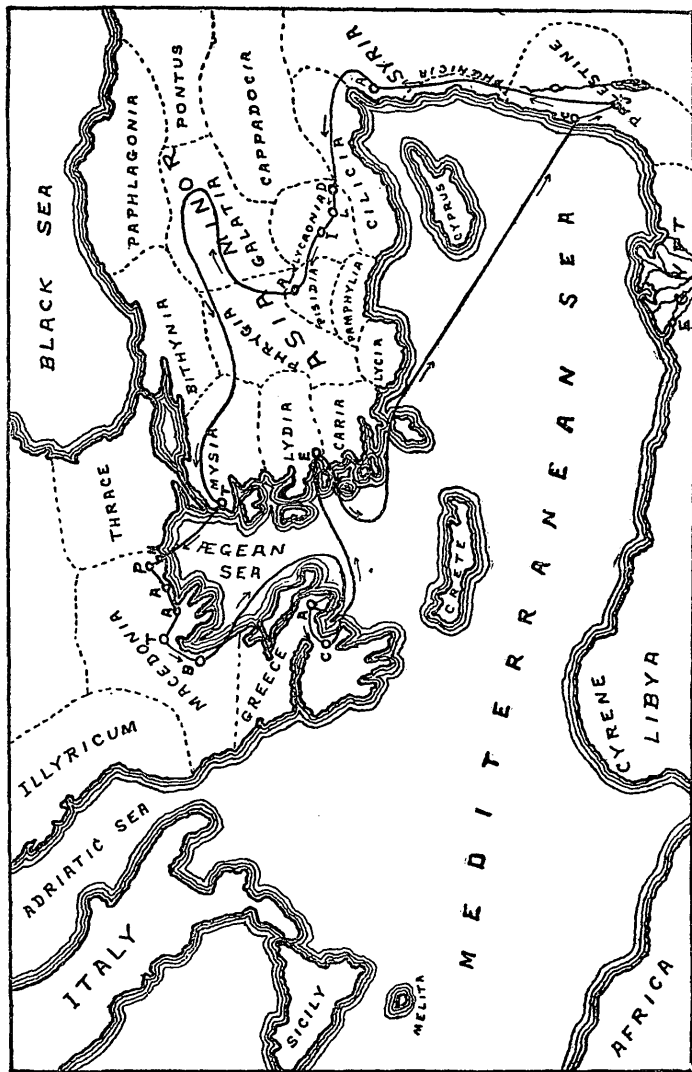
1. Paul and Barnabas disagree as to whether John Mark shall accompany them on their second tour.
2. The result of the contention is a separation.
3. Barnabas takes Mark and sails for Cyprus.
4. Paul takes Silas and goes through Asia Minor.

II. PAUL IN ASIA MINOR.

1. He goes through Syria and Cilicia confirming the churches.
2. At Derbe or Lystra meets Timothy, who joins him.
3. Forbidden by the Spirit to preach in proconsular Asia.
4. Comes to Troas, and is granted a vision.
 - a. A man of Macedonia appears to him.
 - b. The cry for help: "Come over into Macedonia and help us."
5. Paul and his companions (Luke now with them) start for Macedonia.

III. PAUL IN EUROPE.

1. Paul at Philippi.
 - a. Attends the prayer-meeting at the river side.



BLACKBOARD MAP.—PAUL'S SECOND MISSIONARY JOURNEY.

- b. Lydia is converted and baptized.
- c. The evil spirit is cast out of the maiden.
 - (1.) The girl's masters have Paul and Silas arrested.
 - (2.) They are condemned by the magistrate, beaten, and imprisoned.
 - (3.) At midnight the prison is miraculously opened.
 - (4.) The keeper and family are converted and baptized.
 - (5.) Paul and Silas refuse to go privately from the city, as they were unjustly punished, being Romans.
 - (6.) The magistrates come to the prison and publicly bring them out.
- 2. Paul at Thessalonica.
 - a. He passes through Amphipolis and Appolonia to Thessalonica.
 - b. He reasons with the Jews in their synagogue for three Sabbaths.
 - c. Results of Paul's preaching.
 - (1.) Some Jews and many Greeks believe.
 - (2.) The Jews and others assault Jason's house.
 - (3.) Jason is brought before the rulers.
 - (4.) Jason and others give security for their conduct.
 - d. Paul and Silas are sent away by the disciples to Berea.
- 3. Paul in Berea.
 - a. The missionaries are well received. Many believe.

- b.* Jews from Thessalonica come and stir up the people.
 - c.* Paul goes to Athens, while Silas and Timothy remain at Berea.
- 4. PAUL AT ATHENS.
 - a.* He sends for Silas and Timothy to join him.
 - b.* Constantly preaches the gospel to the Jews and Greeks.
 - c.* Is brought to Mars' Hill, and requested to explain the new doctrine.
 - d.* The Mars' Hill address.
 - (1.) The introduction: "I perceive that ye are very religious."
 - (2.) The Unknown God I declare unto you.
 - (3.) God the Creator dwells not in temples made with hands.
 - (4.) He needs nothing, but is the Giver of all.
 - (5.) All men are of one blood and the offspring of God.
 - (6.) God is near to each seeker.
 - (7.) He overlooks the past ignorance, but now calls to repentance.
 - (8.) He has appointed a judgment day.
 - e.* Results of the address.
 - (1.) Some mock, and some few believe.
- 5. Paul at Corinth.
 - a.* He works at his trade, living with Aquila and Priscilla.
 - b.* He is finally joined by Silas and Timothy.
 - c.* The Jews oppose him and blaspheme.
 - d.* Paul at last turns from them to the Gentiles.

- e.* Crispus, the chief ruler of the synagogue, is converted.
- f.* The Lord appears to Paul in a vision and encourages him.
- g.* The missionaries remain for a year and a half in peace, teaching the word. Many Corinthians believe.
- h.* The Jews finally raise a disturbance and bring Paul before Gallio.
 - (1.) Gallio refuses to judge in the matter, and Paul is released.
 - (2.) The Greeks beat Sosthenes, the Jewish ruler.
- 6. The homeward journey.
 - a.* Paul sails from Corinth for Syria, taking Priscilla and Aquila.
 - b.* At Ephesus he preaches in the synagogue, and promises to return to the Ephesians.
 - c.* He lands at Cæsarea, and then goes and salutes the church at Jerusalem.
 - d.* From Jerusalem he goes direct to Antioch, and reports.

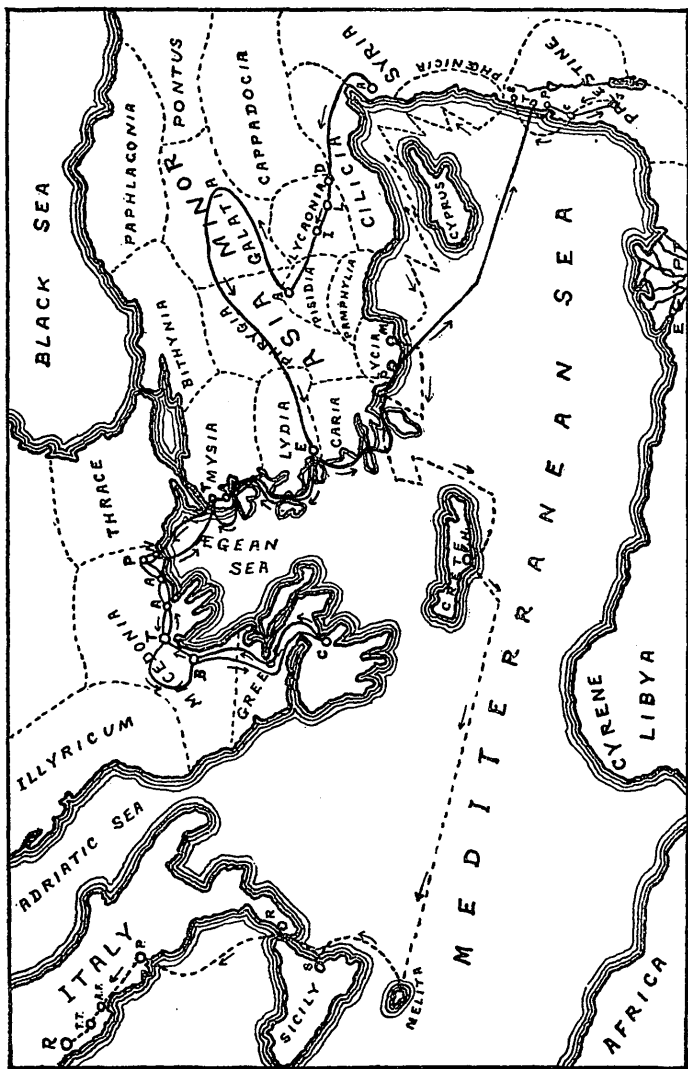
NOTE.

The second missionary journey was probably undertaken during the years 51–54 A. D.

The following epistles were written during this journey: 1 Thessalonians at Corinth in 52; 2 Thessalonians at Corinth in 53.

QUESTIONS FOR REVIEW.

1. Whom did Paul take with him on the second missionary journey?
2. Who joined the party at Derbe or Lystra?
3. What vision was granted Paul at Troas?
4. What was Paul's work at Philippi? What miracle was wrought there in his behalf?
5. What were the results of Paul's preaching at Thessalonica?
6. What were the results of Paul's preaching at Berea?
7. Give in a few words the substance of Paul's Mars' Hill address.
8. What were the results of that address?
9. For how long did Paul preach in Corinth, and what were the results of that preaching?
10. On his return journey what did he promise the Ephesians?



BLACKBOARD MAP.—PAUL'S THIRD MISSIONARY JOURNEY AND VOYAGE TO ROME.

XVII.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S THIRD MISSIONARY JOURNEY.

BIBLE SECTION.— Acts 18:23 to 21:19.

I. PAUL AT EPHESUS.

1. Goes over the countries of Galatia and Phrygia, strengthening the disciples, and comes to Ephesus.
2. Twelve disciples are baptized.
 - a. The Holy Ghost comes upon them.
 - b. They speak with tongues, and prophesy.
3. For three months Paul preaches and argues in the Jews' synagogue.
4. He finally leaves them, and preaches and argues in the school of Tyrannus.
5. Special miracles are wrought by Paul.
6. The gospel makes great headway.
 - a. The name of the Lord is magnified through the discomfiture of Sceva's seven sons.
 - b. The books of magic are burned.
 - c. From Ephesus, as a center, the word spreads.Acts 19:10, 22.
7. Paul purposes to visit Macedonia, and sends Timothy and Erastus in advance of his coming.
8. The uprising caused by Demetrius.

- a.* Demetrius fears a loss of wealth through Paul's preaching that there be no gods made with hands.
- b.* He stirs his fellow craftsmen to anger against Paul.
- c.* They secure Paul's companions, Gaius and Aristarchus, and rush to the theater.
- d.* The uproar continues for about two hours.
- e.* The town clerk finally quiets them and dismisses them.

II. PAUL IN MACEDONIA AND GREECE.

- 1. Paul leaves Ephesus for Macedonia.
- 2. He goes over the country exhorting and strengthening the disciples.
- 3. He leaves Macedonia and comes to Greece, probably to Corinth.
- 4. Intends to sail for Syria, but the Jews plot to capture him.

III. THE HOMEWARD JOURNEY.

- 1. Paul returns by land through Macedonia to Philippi.
- 2. Remains at Philippi until after the Feast of Unleavened Bread.
- 3. Paul at Troas.
 - a.* The disciples come together and Paul preaches to them.
 - b.* Eutychus falls and is killed.
 - c.* Paul raises Eutychus to life.
 - d.* Paul goes afoot to Assos.
- 4. From Assos to Miletus.

- a.* They sail from Assos to Mitylene, thence to Chios, to Samos, to Trogyllium, to Miletus.
- 5. Paul at Miletus.
 - a.* He sends to Ephesus for the elders of the church.
 - b.* His farewell address to these elders.
 - (1.) His faithful service toward God in their behalf.
 - (2.) His sufferings and trials caused by the Jews.
 - (3.) The bonds and afflictions awaiting him at Jerusalem.
 - (4.) Calls upon them to witness to his faithfulness in warning men of sin.
 - (5.) Bids them feed the flock, warning them of wolves to come, and of internal strife.
 - (6.) Commends them all to God.
 - (7.) Exhorts them to remember that "it is more blessed to give than to receive."
- 6. From Miletus to Cæsarea.
 - a.* They go from Miletus to Coos, to Rhodes, to Patara.
 - b.* At Patara they change ship and come to Tyre.
 - c.* Paul at Tyre.
 - (1.) He tarries seven days with the disciples.
 - (2.) Is urged not to go to Jerusalem.
 - d.* Leaves Tyre and comes to Ptolemais, and thence to Cæsarea.
- 7. Paul at Cæsarea.
 - a.* Stays many days with Philip the evangelist, one of the seven deacons. Acts 6:5.

- b.* The prophet Agabus, from Jerusalem, prophesies.
 - (1.) Paul should be bound at Jerusalem.
 - (2.) He should be delivered to the Gentiles.
- c.* Paul is besought not to go to Jerusalem.
- d.* He answers that he is not only willing to be bound, but to die for the Lord Jesus.
- e.* He goes by land to Jerusalem, accompanied by certain disciples.
- f.* He makes a report of his ministry to the church.

NOTE.

The third missionary journey was probably undertaken during the years 54–58 A. D.

The following epistles were written during this journey: 1 Corinthians at Ephesus in 57; 2 Corinthians in Macedonia in 57; Galatians at Corinth in 57; and Romans at Corinth in 58.

QUESTIONS FOR REVIEW.

1. What was Paul's first work upon reaching Ephesus?
2. What progress did the gospel make in Ephesus and vicinity?
3. Describe the uprising caused by Demetrius.
4. What work did Paul do in Macedonia?
5. Why did Paul return to Syria by land instead of by sea?
6. What miracle did he perform at Troas?
7. For whom did Paul send to come to Miletus? Give the substance of his farewell address.
8. How long did Paul remain at Tyre, and what trial came to him there?
9. What did Agabus prophesy concerning him?
10. What was Paul's noble answer?

XVIII.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S PRELIMINARY TRIALS.

BIBLE SECTION.— Acts 21:20 to 26:32.

I. PAUL BEFORE THE PEOPLE OF JERUSALEM.

1. He agrees to keep a custom of the Jews concerning a vow.
2. While in the temple a tumult is raised against him.
 - a. The people cry that he is the man who teaches all men not to observe the law of Moses.
 - b. They charge him with polluting the temple by bringing in certain Greeks.
3. He is rescued from the people by the Roman soldiers.
4. He is permitted to speak to the people.
 - a. He rehearses his past life of persecution.
 - b. He gives an account of his conversion.
 - c. He tells of God's command to depart and go as an apostle to the Gentiles.
 - d. At this last word they cry, "Away with such a fellow."
5. Paul is brought into the castle to be examined by scourging.
6. He declares his Roman citizenship, and thus is saved the scourging.

II. PAUL BEFORE THE COUNCIL.

1. Paul is brought before the council by the chief captain.
2. The controversy with Ananias.
 - a. Paul declares that he has lived in all good conscience before God.
 - b. Ananias commands that he be smitten on the mouth for these words.
 - c. Paul denounces Ananias as a hypocrite who shall be smitten by God.
 - d. Paul repents of his words when he is told that Ananias is the high priest.
3. He causes a division of the council by proclaiming himself a Pharisee.
4. He is forcibly taken from the council and carried back to the castle by the soldiers.
5. During the night the Lord appears to him in a vision.
 - a. The encouraging words, "Be of good cheer."
 - b. The message, "As thou hast testified of me in Jerusalem so must thou bear witness also at Rome."

III. PAUL SENT TO FELIX.

1. The Jews plot to kill Paul.
2. The plot is revealed by Paul's nephew.
3. The chief captain at once acts.
 - a. He sends Paul under military escort to Felix the governor.
 - b. He writes to Felix explaining Paul's case.
4. Paul is held at Cæsarea until his accusers appear.

IV. PAUL BEFORE FELIX.

1. He is accused by Tertullus, the Jews' lawyer.
 - a. Tertullus's charge.
 - (1.) This man is a mover of sedition.
 - (2.) He is a profaner of the temple.
 - (3.) He is a ringleader of the sect of the Nazarenes.
 - b. Paul's answer.
 - (1.) He denies all the charges save one.
 - (2.) He admits being a worshiper of Jesus of Nazareth.
2. Paul is remanded to await the arrival of Lysias, the chief captain.
3. After some days Paul is brought before Felix and Drusilla.
 - a. He reasons of righteousness, temperance, and judgment to come.
 - b. Felix trembles at the words but does not accept the faith.

V. PAUL BEFORE FESTUS.

1. After two years Festus becomes governor in place of Felix.
2. The Jews accuse Paul before Festus, but fail to prove their charges.
3. Festus wishes to have Paul go to Jerusalem to be tried there.
4. Paul refuses to go, and appeals to Cæsar.

VI. PAUL BEFORE AGRIPPA.

1. Festus lays Paul's case before King Agrippa.
2. The king desires to hear Paul.

3. On a certain day Paul is brought before Agrippa and other high officials.
4. His address to Agrippa.
 - a. He rehearses his life up to his conversion.
 - b. He gives a full account of his conversion.
 - c. He declares the Lord's commissioning of him as an apostle to the Gentiles.
 - d. Festus interrupts, declaring that learning had turned Paul's brain.
 - e. Paul declares that he speaks the words of truth and soberness.
5. Those who hear Paul, decide that he has done nothing worthy of death or of bonds.
6. Agrippa declares that Paul might have been set free if he had not appealed to Cæsar.
7. Paul and other prisoners are delivered to the centurion, Julius, awaiting their transportation to Rome.

QUESTIONS FOR REVIEW.

1. What was the cause of the tumult raised against Paul in the temple?
2. By whom was he rescued? How did he escape scourging?
3. Describe his trial before the council.
4. What encouragement did he receive at this time?
5. What was the occasion of Paul's being sent to Felix?
6. What was the charge brought against him when he appeared before Felix?
7. Before whom is he again accused? With what result?
8. Give an outline of Paul's address before King Agrippa?
9. What was the decision of King Agrippa and those with him?
10. What was the final outcome of all these trials?

XIX.

THE BEGINNINGS OF CHRISTIANITY.

PAUL'S VOYAGE TO ROME AND HIS SUBSEQUENT WORK.

BIBLE SECTION.—Acts 27, 28.

I. THE VOYAGE TO ROME.

1. At Sidon Paul is allowed to visit his friends.
2. From Sidon to Myra.
 - a.* They sail against contrary winds.
 - b.* At Myra they change to an Alexandrian ship bound for Italy.
3. From Myra to Fair Havens.
 - a.* They sail westward, passing Cnidus, thence south around Crete to Fair Havens.
 - b.* Paul advises them to winter at Fair Havens.
 - c.* The ship-master, supported by the majority on board, decides to endeavor to reach the port of Phenice.
 - d.* They make a start with a favorable wind.
4. The shipwreck.
 - a.* They are caught in a violent storm.
 - b.* They undergird the ship, and are driven before the wind.
 - c.* After some days they lighten the ship by throwing out extra tackling and spars.
 - d.* Paul encourages them, and tells of his vision.

- (1.) God's angel stood by him that night.
- (2.) The angel gave him the assurance that all should be saved.
- (3.) The ship however would be lost upon a certain island.
- e.* After being driven about for fourteen days they approached land and cast anchor.
- f.* The sailors attempt to escape to the land, but are prevented by the soldiers.
- g.* The ship is lightened by casting out the cargo of wheat.
- h.* In the morning the ship is beached on the coast of the island of Melita.
- i.* All the persons on board, two hundred and seventy six (276) in number, are saved.
- 5. At the island of Melita.
 - a.* They are kindly cared for by the natives.
 - b.* The miracles of Paul.
 - (1.) He is not harmed by the bite of the viper.
 - (2.) He heals the father of Publius of a severe disease.
 - (3.) He heals many of the islanders.
 - c.* After a three months' stay at the island they depart.
- 6. They come to Syracuse in the southeastern part of Sicily, and remain three days.
- 7. From Syracuse to Puteoli.
 - a.* They sail from Syracuse for Rhegium where they stop one day.
 - b.* The next day with a favorable wind they reach Puteoli.

8. From Puteoli they go by foot to Apii Forum, thence to Three Taverns, and thence to Rome.

II. PAUL IN ROME.

1. Paul is allowed to dwell by himself in his own hired house, although under guard.
2. After three days Paul calls the chief Jews together.
 - a. He explains to them why he is in Rome a prisoner.
 - b. He desires to speak with them concerning Christ and his way.
 - c. They are very willing to hear him, and appoint a day.
3. Paul's testimony to Jesus.
 - a. On the appointed day Paul expounds the kingdom of God and testifies concerning Jesus.
 - b. Some believe and some do not.
 - c. They leave Paul, after hearing his closing words from the prophecy of Isaiah.
4. Paul dwells for two whole years in his own hired house, and preaches Christ to all that come to him.

III. PAUL'S SUBSEQUENT VOYAGES AND DEATH.

1. Clement of Rome (eleventh century) speaks of Paul as having "gone to the extremity of the west;" *i. e.*, to Spain, before his martyrdom.
2. Eusebius, Chrysostom, and other writers bear witness to Paul's journey to Spain, there to preach the gospel.
3. "It is now admitted, by nearly all those who are competent to decide on such a question; first, that the historical facts mentioned in the epistles

to Timotheus and Titus, cannot be placed in any portion of St. Paul's life before or during his first imprisonment in Rome; and secondly, that the style in which those epistles are written, and the condition of the Church described in them, forbids the supposition of such a date. Consequently, we must acknowledge (unless we deny the authenticity of the pastoral epistles) that after St. Paul's Roman imprisonment he was traveling at liberty in Ephesus, Crete, Macedonia, Miletus, and Nicopolis, and that he was afterward a second time in prison at Rome." — *Conybeare and Howson*.

4. Paul suffered martyrdom at Rome, under Nero, in A. D. 68.

NOTE.

Paul probably arrived at Rome in the spring of 61. His imprisonment lasted until the spring of 63, when he was acquitted. During his imprisonment at Rome, in 62, he wrote the epistles to Philemon, to the Colossians, to the Ephesians, and to the Philippians. Between the first trial and imprisonment, and his execution in 68, he wrote 1 Timothy from Macedonia in 67; Titus while at Ephesus in 67; and 2 Timothy from his prison in Rome in 68.

QUESTIONS FOR REVIEW.

1. What privilege was granted to Paul at Sidon?
2. What was the route taken from Sidon to Fair Havens?
3. What was Paul's advice upon reaching Fair Havens?
4. How was this advice received?
5. What encouragement was given to Paul during the storm?
6. Upon what island was the ship finally beached?
7. How many were saved? How were they treated by the people of the island?
8. What was the route from Melita to Rome?
9. What work did Paul do in Rome? How long did he dwell there?
10. What places did he visit upon his release? When was he executed?

XX.

BIBLE INSTITUTIONS.

THE TABERNACLE AND THE TEMPLE.

BIBLE SECTION.—Exodus, 25 to 27, 36 to 39.

A. The Tabernacle.

I. THE COURT.

1. The court was a rectangular space, one hundred cubits by fifty cubits, surrounded by curtains supported by pillars and rods.
2. There were twenty pillars resting in sockets on each of the two sides north and south, and ten on each of the two sides east and west. The pillars were ornamented with silver; the sockets were of brass. The fillets of silver were probably the rods on which the curtains were hung.
3. The curtains were made of linen. The curtain for the gate of the court, twenty cubits wide, was of fine linen, embroidered in blue, purple, and scarlet.
4. The court contained the altar of burnt offering, the laver, and the tent, or tabernacle proper.

II. THE ALTAR OF BURNT OFFERING.

1. This altar was square, each side being five cubits, and the height three cubits. It was made of wood overlaid with plates of brass. At each of the four upper corners were horns. A grating or network of brass extended around the sides

of the altar, reaching from the ground to the projecting ledge midway between the top and bottom of the altar. At the four corners of this this grating were rings, through which the staves for carrying the altar were passed. The altar vessels, consisting of pots, shovels, basins, flesh-hooks, and fire-pans, were all made of brass.

2. Upon this altar were offered all burnt offerings.

III. THE BRAZEN LAVER.

1. The form and size of the laver are unknown, but it was probably round, with upper and lower basins.
2. It was made of brass obtained from the mirrors given by the women of Israel.
3. It contained water to be used by the priests in their ceremonial purifyings.

IV. THE TENT, OR TABERNACLE PROPER.

1. Form and size.
 - a. It was rectangular in form, thirty cubits long by ten cubits wide, and ten cubits high, divided by a curtain into two parts, the holy place and the holy of holies.
 - b. The sides were of boards, one and one-half cubits wide, overlaid with gold. These boards fitted into sockets which rested on the ground, and were held together by wooden staves, also overlaid with gold, which passed through rings fastened to the boards.
2. The coverings.
 - a. The inner covering, of fine linen richly em-

broidered, was made of ten curtains, each twenty-eight by four cubits. Five of these were made into one curtain, and five into another, these two larger curtains being coupled together with hooks of gold.

b. Next to this was a covering of goats' hair, made of eleven curtains, each thirty by four cubits. Five of these were made into one curtain, and six into another, these two larger curtains being coupled together with hooks of brass.

c. Next to this was one made of rams' skins dyed red.

d. The last, or outer covering, was made of badgers' skins.

3. The holy place.

a. Form and contents.

(1.) This was the larger of the two parts of the tabernacle, being twenty cubits long by ten cubits wide and ten cubits high. It was separated from the court and from the holy of holies by embroidered curtains.

(2.) It contained the golden candlestick on the south side, the table of shewbread on the north side, and the altar of incense on the west side.

b. The golden candlestick was made of beaten gold and consisted of a central shaft with three branches on each side. All of the shafts were ornamented. On the top of each shaft was a lamp, or oil-cup.

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- c. The table of shewbread was a wooden table, two cubits long by one wide, and one and a half cubits high, overlaid with gold. An ornamental border or molding extended around the four sides. Upon this table were placed each week twelve loaves of bread called the "shew- (Hebrew, "presence") bread."
- d. The altar of incense was of wood, one cubit square, and two cubits high, overlaid with gold. It had an ornamental border around the top. At this altar incense was offered morning and evening. On the day of atonement blood was sprinkled upon it.
4. The holy of holies.
- a. Form and contents.
- (1.) This was the smaller of the two parts of the tabernacle, being ten cubits long by ten cubits wide by ten cubits high. It was separated from the holy place by a most beautifully embroidered curtain, or veil.
- (2.) It contained only the ark of the covenant.
- b. The ark of the covenant was a wooden chest, one by two and a half cubits, and one cubit high, overlaid with pure gold. Rings were in the four corners with staves for carrying it. The lid, of solid gold, was called the "mercy seat." Upon the two ends of the lid were the two cherubim. It contained the two tables of stone. Beside it, or within it, were a pot of manna and Aaron's rod that budded. On the

day of atonement the high priest sprinkled blood of the sacrifice on the "mercy seat."

B. The Temple.

I. THE THREE TEMPLES.

1. The first temple was built on Mount Moriah by Solomon about 1000 B. C.
2. The second temple was built upon the same ground by the returned Jews, under the leadership of Zerubbabel, and was dedicated in 515 B. C.
3. The third temple, which was in reality only a restoration and enlargement of the second, was built by Herod the Great. It is the temple of which this lesson treats.

II. THE COURTS.

1. The court of the Gentiles was about seven hundred feet square. (Some say 1000 feet.) Extending around this court on all sides were rows of marble columns, these porches being covered with a roof of polished wood.

The eastern porch was known as Solomon's porch, and the southern one as Herod's, or the royal porch.

There were six gates to the court. (Some authorities say eight.)

2. In the northwest portion of the court of the Gentiles was a raised platform called the sacred enclosure, surrounded by a stone wall. Within this enclosure were the court of the women, the court of Israel, the court of the priests, and the temple building.
3. The court of the women was at the eastern end of

the sacred enclosure, and was about two hundred feet square.

4. The court of Israel was in front of the court of the priests and to the west of the court of the women. It was entered from the latter court through a magnificent gate. It was a narrow court about seventeen feet wide by two hundred feet long. According to Josephus, it extended entirely around the court of the priests.
5. The court of the priests was the inner court, about two hundred and fifty feet by one hundred and seventy feet. In the western part was the temple building, in front of which was the great altar and the immense brazen laver.

III. THE TEMPLE BUILDING.

1. The temple building was double the dimensions of the old tabernacle. The holy place contained the table of shewbread, the golden candlestick, and the altar of incense. The holy of holies, according to the Talmudists, contained in place of the ark of the covenant a large stone, upon which once a year the high priest sprinkled the blood of the sacrifice.
2. Around the outer walls of the building, on three sides, were built chambers for the use of the priests during their time of service.

QUESTIONS FOR REVIEW.

1. Describe the court of the tabernacle. What did this court contain?
2. Describe the altar of burnt offering.
3. Describe the brazen laver. For what was it used?
4. What was the size of the tabernacle, or tent? Of what was it made?
5. How many coverings did it have? Of what was each made?
6. How large was the holy of holies? What did it contain?
7. How large was the holy place? What did it contain?
8. When and by whom were the different temples built?
9. Name the different courts of the temple.
10. How large was the temple building? What did it contain?

XXI.

BIBLE INSTITUTIONS.

THE SACRIFICES.

BIBLE SECTION.— See passages noted.

I. THE SIN OFFERING.

1. Materials of the offering.

- a.* For the high priest — a bullock. Lev. 4:3.
- b.* For the congregation — a bullock or a male goat. Lev. 4:13, 14; 16:15.
- c.* For a ruler — a male goat. Lev. 4:22, 23.
- d.* For a private person — a female goat, a kid one year old, or a lamb. Lev. 4:28, 32.
- e.* The very poor might bring two turtle-doves or young pigeons, or a portion of fine flour. Lev. 5:7, 11.

2. Manner of offering.

- a.* The hands of the offerer were laid upon the head of the animal, which was then slain. Lev. 4:4, 15, 29.
- b.* The priest took of the blood of the sacrifice, and with it sprinkled the horns of the altar of incense, or the altar of burnt offering, the remaining blood being poured out at the base of the altar. Lev. 4:7, 18, 24, 25, 30.
- c.* The fat of the sacrifice was burned upon the altar, the remainder of the animal being

burned outside the camp. Lev. 4:8-12, 19-21, 26, 31.

3. Meaning of the offering.

a. "A plain object of all these rites was to set forth impressively the fact of uncleanness and the necessity of atonement for it."—*Bissell*.

b. "Because of sin, death has passed upon man. Man can have new life only from the Author of life. A transfusion of life is, as it were, a transfusion of blood; for, 'of all flesh, the blood thereof is all one with the life thereof.' If, indeed, the death possessed man could enter into a blood-covenant with the Author of life,—could share the life of him who is Life,—then the dead might have new life in a new nature; and the far-separated sinner might be brought into oneness with God, finding atonement in the cleansing flow of the new blood thus applied. So it pleased God to appoint substitute blood upon the altar of witness between the sinner and himself, as a symbol of that atonement whereby the sinner might, through faith, become a partaker of the divine nature." *—*Rev. H. Clay Trumbull, D. D.*

II. THE TRESPASS OFFERING.

1. Materials of the offering.

a. Only a ram or a he-lamb could be offered. Lev. 5:15, 18; 14:12.

* *Rev. H. Clay Trumbull*, in his book, "The Blood Covenant," has thrown a flood of light upon the meanings of the Old Testament sacrifices.

2. Manner of offering.

- a.* The animal was killed on the north side of the altar. Lev. 7:2; 1:11.
- b.* The blood was sprinkled round about upon the altar. Lev. 7:2.
- c.* Part of the sacrifice was burnt upon the altar and part was eaten by the priests within the sanctuary. Lev. 7:6.

3. Meaning of the offering.

- a.* It was offered as a cleansing from guilt.
- b.* It is difficult to draw the line between the trespass and sin offerings. The trespass offering was accompanied with the making of amends on the part of the offerer, and was always of a private character, while the sin-offering might be for the whole congregation.

III. THE BURNT OFFERING.

1. Materials of the offering.

- a.* A male without blemish, of either the herd or the flock. Lev. 1:3, 10.
- b.* In case the offerer was poor, he might bring turtle-doves or young pigeons. Lev. 1:14.

2. Manner of offering.

- a.* "Of his own voluntary will at the door of the tabernacle of the congregation before the Lord." Lev. 1:3.
- b.* "And he shall put his hands upon the head of the burnt offering." Lev. 1:4.
- c.* "And he shall kill the bullock before the Lord; and the priests . . . shall . . . sprinkle the

blood round about upon the altar." Lev. 1:5.
(The case of birds excepted. See Lev. 1:15.)

- d.* The entire offering, except the skin, the entrails, and the "sinew of the hip" (Gen. 32:32), after cleansing, was burnt upon the altar by the priests. Lev. 1:9.

3. Meaning of the offering.

- a.* Entire consecration of the offerer to God.

IV. THE MEAT OFFERING.

1. Materials of the offering.

- a.* Fine flour, oil, and frankincense. Lev. 2:1.
- b.* Baked cakes of fine flour, unleavened, mingled with oil. Lev. 2:4, 5, 7.
- c.* Green ears of corn dried by the fire, or heads of grain. Lev. 2:14.
- d.* No leaven to be used, but salt to be used with all meat offerings. Lev. 2:11, 13.

2. Manner of offering.

- a.* The priests burnt a portion of all offerings upon the altar. Lev. 2:2.
- b.* The remnant of the offering was to belong to the priest. Lev. 2:3.

3. Meaning of the offering.

- a.* Praise and thanksgiving to God.

V. THE PEACE OFFERING.

1. Materials of the offering.

- a.* Male or female animals, of either the herd or flock, might be offered. Lev. 3:1, 6, 12.

2. Manner of offering.

- a.* "And he shall lay his hand upon the head of his offering, and kill it at the door of the

tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about." Lev. 3: 2.

b. The fat, the kidneys, and the caul of the animal offered, were burnt upon the altar. Lev. 3: 3; 7: 31.

c. The breast, the right shoulder, the cheeks, and the stomach were given to the priests. Lev. 7: 34; Deut. 18: 3.

d. The remainder of the sacrifice was eaten by the offerer with his family and friends.

3. Meaning of the offering.

a. These offerings seem to express the idea of the restored fellowship and communion with God.

QUESTIONS FOR REVIEW.

1. What could be offered as a sin offering? What was the manner of offering?
2. What was the meaning of the sin offering?
3. What could be offered as a trespass offering? What was the manner of offering?
4. What was the meaning of the trespass offering?
5. What could be offered as a burnt offering? What was the manner of offering?
6. What was the meaning of the burnt offering?
7. What could be offered as a meat offering? What was the manner of offering?
8. What was the meaning of the meat offering?
9. What could be offered as a peace offering? What was the manner of offering?
10. What was the meaning of the peace offering?

XXII.

BIBLE INSTITUTIONS.

THE FEASTS AND FESTIVALS.

BIBLE SECTION.— See passages noted.

1. WEEKLY AND MONTHLY FEASTS.

1. The Sabbath.

a. "Six days shall work be done : but the seventh day is the sabbath of rest, an holy convocation ; ye shall do no work therein : it is the sabbath of the Lord in all your dwellings." Lev. 23:3.

b. "The sabbath was the norm by which the entire series of festivals was to be governed and characterized."—*Bissell*.

c. The morning and evening sacrifice were both doubled on the sabbath, and the shewbread in the tabernacle was changed.

2. The feast of the new moon.

a. The first day of each month was observed as a holy day, although not as a day of holy convocation or festival.

b. There were special offerings on this day in addition to the daily sacrifices. Num. 28:11-15.

c. The trumpets were blown at the time of the offering of these sacrifices. Num. 10:10.

II. ANNUAL FEASTS.

1. The Passover and feast of unleavened bread.
 - a.* A year old male, unblemished, of either the sheep or the goats, was to be selected on the tenth day of the first month and slain on the fourteenth day. Ex. 12:3-6.
 - b.* The lamb was to be roasted, care being taken that not a bone be broken. With the roasted lamb were eaten unleavened bread and bitter herbs. What remained of the feast was to be burned the same night.
 - c.* The fifteenth day of the month was a day of holy convocation. On this and the six following days additional sacrifices were offered. The seventh day of the feast was also a day of holy convocation. Num. 28:17-25.
 - d.* It commemorated the deliverance of the Israelites from the Egyptian bondage.
2. Pentecost, or feast of weeks.
 - a.* This feast was celebrated seven weeks after the Passover. Lev. 23:15-16.
 - b.* Additional sacrifices were offered on this day. Lev. 23:17, 20.
 - c.* It was a day of holy convocation. The distinguishing rite was the offering of the two first loaves made from the wheat harvest.
 - d.* It is usually regarded as commemorating the giving of the law on Mount Sinai.
3. Feast of trumpets.
 - a.* Celebrated on the first day of the seventh month. Lev. 23:24.

- b.* It was to be a day of holy convocation, and of blowing of trumpets. Lev. 23: 24.
 - c.* On this day additional sacrifices were offered. Num. 29: 2-6.
 - d.* It is usually regarded as commemorating the beginning of the civil year of the Jews.
- 4. The day of atonement.
 - a.* The tenth day of the seventh month was the day of atonement. Lev. 23: 27.
 - b.* It was to be a day of holy convocation upon which no work was to be done. Lev. 23: 27, 28.
 - c.* It was a day of humiliation, confession, and fasting.
 - d.* At all the sacrifices of the day the high priest officiated. Lev. 16: 3-34.
 - e.* On this day the high priest, dressed in his garments of white linen, entered the holy of holies and sprinkled the blood of the sacrifices upon the mercy seat of the ark of the covenant.
- 5. Feast of tabernacles.
 - a.* This feast began on the fifteenth day of the seventh month and lasted one week. Lev. 23: 34.
 - b.* During this time the people dwelt in booths. Lev. 23: 42.
 - c.* The first day and the day following the close of the week, were to be observed as days of holy convocation, in which no servile work was to be done. Lev. 23: 35, 36.

- ## III. SPECIAL FESTIVALS.

- 1 The sabbatical year.
 - a. This was a year of rest for the land, occurring every seven years. Lev. 25: 3, 4.
 - b. During this year the land was not to be cultivated, but the yield of field and orchard was to belong to all for food. Lev. 25: 4-7.
 - c. During this year the debtor was released from his debts, or at least debts were not allowed to be collected. Deut. 15: 2, 3.

2. The year of jubilee.

a. Every fiftieth year was a jubilee year. Lev. 25: 8-10.

b. In this year the land was left uncultivated, the bondmen were set free, and property reverted to its original owners, except in the case of real estate in walled cities. Lev. 25: 8-55.

IV. NEW-TESTAMENT INSTITUTIONS.

1. The Lord's supper.

a. Instituted by the Lord Jesus Christ on the evening before his death.

b. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20.

QUESTIONS FOR REVIEW.

1. What was the one weekly feast? The one monthly feast?
2. How was the Passover celebrated? What did it commemorate?
3. When was the feast of Pentecost celebrated? What did it commemorate?
4. When was the feast of trumpets? What did it commemorate?
5. When was the day of atonement? What special ceremony marked the day?
6. When was the feast of tabernacles celebrated? How was it specially observed? What did it commemorate?
7. What did the feast of dedication commemorate? What did the feast of purim, or lots, commemorate?
8. What year was the sabbatical year? What special observances marked the year?
9. When was the jubilee year? What special observances marked this year?
10. What one New-Testament institution do we have?

XXIII.

BIBLE MANNERS AND CUSTOMS.

I. RELATING TO INDIVIDUAL LIFE.

1. Dress.

- a.* Outer garment. This was a loose, flowing robe, worn in a variety of ways, being thrown over the shoulders, or drawn over the face so as to hide it. It was used at night as a mattress and a covering, and hence was not allowed to be kept in pawn after sunset. Deut. 24: 12-15.
- b.* Inner- or undergarment, or coat. This was a sleeveless tunic, reaching to the knees, and sometimes even to the ankles. When dressed only in this tunic the person was described as naked. Sometimes a second tunic, or coat, was worn. John 19: 23; 1 Sam. 19: 24: Matt. 10: 10.
- c.* Girdle. This fastened the tunic, or undergarment, to the body at the waist, and was made of leather or cloth. 1 Kings 18: 46.
- d.* The turban, or head-dress, consisted of a close-fitting cap upon which was wound a long strip of cloth. Sometimes these turbans were very large, taking from fifty to seventy-five yards of cloth.

- e.* Sandals. These consisted of pieces of leather bound to the feet by leather thongs, or "latchets." These sandals were taken off upon entering the house.

2. Ornaments.

- a.* Finger-rings were worn by the more wealthy class of Jews, both men and women. The seal-ring was common, although many times it was not worn on the finger but hung from the neck.
- b.* Armlets or bracelets, necklaces, and earrings were worn both by men and women. Gen. 24:22, 47; 41:42; Ex. 32:2.
- c.* Anklets were worn by the women. Sometimes bits of metal, or bells, were attached, which jingled as the bearer walked. Isa. 3:16.

II. RELATING TO FAMILY LIFE.

1. Houses.

- a.* Walls were of brick — sun-dried or burnt — of stone, and of wood. Job 24:16; Hab. 2:11; Matt. 6:19.
- b.* Inscriptions, many times, were cut on the foundation stones. 2 Tim. 2:19.
- c.* The court was an open quadrangular space, around which the living apartments were arranged. Sometimes a reservoir, or fountain of water, occupied the center. 2 Sam. 17:18.
- d.* The roofs were flat, and were used for pleasure, 2 Sam. 11:2; for proclamations, Matt. 10:27; for prayer, Acts 10:9; and in times of public excitement, Isa. 22:1. It was surrounded by

a parapet, in accordance with the law. Deut. 22: 8.

2. Furniture.

- a.* Beds. These were usually nothing more than light mattresses which could be rolled up and carried. Mark 2: 4; John 5: 8.
- b.* Lamps. The ordinary lamps were made of earthenware, cup shape, in which a wick floated in the oil. These were placed upon stands of wood or bronze. Matt. 5: 15.
- c.* Tables were used at times, although not ordinarily used for meals. Chairs were little used. The ordinary position at meals was to squat on mats around the table.

3. Food and its preparation.

- a.* The Bible describes Palestine as "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey."
- b.* Mills and mortars. Grain was ordinarily ground before being used as food. Both the pestle and mortar, and the hand-mill were used for this purpose. The mill consisted of two stones, the lower one with a convex upper surface, and the upper one with a concave under surface. The grain was poured into a hole in the center, and the ground product fell from the edges of the stones. Matt. 24: 41.
- c.* Bread. Bread was made from wheat and also from barley. It was sometimes leavened and

at other times unleavened. It was usually baked in small loaves or flat cakes. It was not cut but broken at meals.

- d.* Milk and honey have always been very generally used as food by the Orientals.
- e.* Fish and vegetables in great variety were among the many articles of food which the Hebrews used. 2 Sam. 17:28, 29; Isa. 1:8; Gen. 25:34.
- f.* Meats. The kinds of animal food most used by the Israelites were beef, mutton, and goat's flesh. Many animals were declared unclean. (See Lev. 11.) The meat was either roasted or boiled.

4. Table etiquette.

- a.* Knives, forks, and spoons were not used at meals. The food was conveyed to the mouth with the fingers, or with thin slices of bread rolled up.
- b.* Before eating, the hands were washed by pouring water over them, not by plunging the hands into the water as we do.
- c.* In later times it became a custom to recline at meals on couches, these couches being placed around a table arranged on the three sides of a square.
- d.* Jesus with his disciples asked a blessing at their meals, but this does not seem to have been a Jewish custom at the time.

III. RELATING TO INDUSTRIAL LIFE.

1. Agriculture.

- a.* When settled in Canaan, the people followed agricultural pursuits very largely. The laws of Moses gave to each family a certain portion of land which could not be alienated.
- b.* The plow was a very simple, rude affair, drawn by two oxen. The land was ordinarily plowed immediately after the early rains, as then the ground was soft and easily worked.
- c.* Seed was usually sown broadcast by the hand.
- d.* The grain was generally cut with the sickle.
- e.* Threshing was done either by hand, or by driving cattle over the grain, which was spread out upon a hardened floor.
- f.* Winnowing was done by throwing the mixed grain and chaff into the air, the wind carrying away the chaff, and the heavier grain dropping back to the ground. An elevated spot was usually selected where there might be a strong wind.

2. Trade.

- a.* Previous to David's time trade was largely local, the exchange of the products of their own country among themselves. In Solomon's time there were extensive imports of foreign products.
- b.* Traveling by land was usually done afoot. Horses were seldom used except in war. If any animal was used, it was the ass.
- c.* In business transactions, the money was weighed. Gen. 23:16. "Previous to the Babylonian captivity, coined money did not circulate

among the Israelites." "Soon after the exile, coined money began to circulate in Palestine."

— *Bissell's Antiquities.*

- d. Cheating in business was strongly condemned, being declared worse than the breaking of some of the commandments.
- e. Wages were paid daily. Matt. 20:8.

QUESTIONS FOR REVIEW.

1. Describe the outer garment. The inner garment.
2. Describe the girdle. The turban. The sandals.
3. What ornaments were commonly worn by men and women?
4. Of what materials were Oriental houses made?
5. For what purposes were the roofs used?
6. Describe an Oriental bed. A lamp.
7. How was grain prepared for food? What kinds of food were largely used by the Hebrews?
8. How was grain threshed? How winnowed?
9. What trade did the Jews have before David's time? What after his time?
10. When did coined money come into use? How was business carried on before that time?

XXIV.

BIBLE MANNERS AND CUSTOMS.

IV. RELATING TO SOCIAL LIFE.

1. Social etiquette.

a. "The duties of hospitality are repeatedly enjoined in the Mosaic law, as well as recommended by the noblest examples among the earliest patriarchs. The obligation of a true host required not only the provision of entertainment for man and beast as long as it might suit the convenience of visitors, but an unrequited hospitality. The offer of money in payment for services would have been regarded as a direct insult."—*Bissell*.

b. The common methods of salutation among the Jews were very formal, and consumed considerable time. On ordinary occasions they bowed low with the right hand placed on the left breast. At other times, and especially to a superior, they bowed themselves to the ground, falling on their knees and touching the ground with the forehead. Gen. 18:2; 42:6; Ruth 2:4; Luke 10:4.

2. Death and burial.

a. At death the body was wrapped in linen cloth, sweet spices being put in the folds. John 19:40.

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- b.* The body was usually buried on the day of death. Acts 5:5, 6; 8:2.
 - c.* The tombs were usually cut in the rock; sometimes caves were utilized. These tombs were closed with a stone door, either square and hinged, or round and rolling in a groove cut into the floor. Mark 16:3; John 11:38; Matt. 27:60.
 - d.* Hired mourners, generally women, were engaged to mourn over the dead, this mourning beginning at the time of death and not ending until after the funeral. Mark 5:38, 39; Jer. 9:17, 18.
 - e.* Seven days was the usual period of mourning for the dead, but this might be extended in certain cases. Gen. 50:10; Num. 20:29.
 - 3. Expressions of sorrow.
 - a.* Sorrow was expressed in various ways, such as by beating the breast; plucking out the hair; scattering dust upon the head; dressing in sackcloth; rending the garments; throwing themselves on the ground; etc. 2 Sam. 15:32; Luke 18:13; Gen. 37:34.
 - 4. Marriage.
 - a.* In the Mosaic laws, marriage between relations was very carefully regulated, marriages between certain specified relations being forbidden.
 - b.* Betrothal was mostly a business matter, arranged between the parents and friends of the parties. Gen. 21:21; 24:3.

city by city, and said to the judges, Consider what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment." 2 Chron. 19:5, 6.

- c. In the time of Christ, "According to the Talmud, the local provincial courts were composed of twenty-three members. Any place containing one hundred and twenty men — other authorities say two hundred and thirty — might have such a court." — *Bissell's Antiquities*.
- d. These courts could try capital cases, but could not execute any capital sentence. The extreme bodily punishment which they were allowed to inflict, was forty stripes.
- e. The great Sanhedrin, meeting at Jerusalem, was the supreme court of the Jews. It was composed of priests, scribes, and elders, to the number of seventy-one.

2. Trials.

- a. Trials were public, and were usually held near one of the principal gates. In Jerusalem trials took place near the temple.
- b. Witnesses were brought in to testify, and all accusations must be sustained by facts. A person could not be condemned to death on the testimony of one witness.
- c. In early biblical times a decision was sometimes reached by casting lots. Decisions of the judge were announced orally, and in later times in writing.

3. Punishments.

- a.* By Hebrew law there were a large number of capital offenses, such as murder, rebellion against parents, man-stealing, etc. Ex. 21: 12, 15, 16; Deut. 19: 16-21; Lev. 20: 10-21; Ex. 22: 18; 31: 14; Deut. 17: 12.
- b.* Punishment by flogging was a common penalty in later biblical times.
- c.* The fine was a form of punishment for offenses against property.
- d.* After the exile, imprisonment was also a form of punishment.

VI. RELATING TO RELIGIOUS LIFE.

- 1. The temple services.
(See Lessons XXI and XXII on "The Sacrifices," and "The Feasts and Festivals.")
- 2. The synagogue services.
 - a.* "The public services were introduced by two benedictions recited by all. A sort of creed followed, based on several passages from the Pentateuch. Then came another benediction, if it were a morning service; two of them, if it were an evening service; the last being a form of evening prayer. Next followed a more formal prayer. . . . The same person who conducted the devotional part of the services led also in the reading of the law. . . . The reading was begun and closed with a benediction. . . . The reading of a section from the law was followed by that of one from the prophets. . . . As the reading was in Hebrew, which had already become a dead language

two centuries before Christ, an interpreter stood by to interpret the law verse by verse. The prophets, on the other hand, might be interpreted three verses at a time. . . . The reading of the prophets was, or might be, followed by an address based on the passages read. It could be made by any mentally competent person present. . . . The reading was done standing. The address was made in a sitting posture." (The above extracts are taken from *Bissell's Antiquities*.)

QUESTIONS FOR REVIEW.

1. What did the rules of hospitality require of a host? Why were the apostles cautioned to "salute no man by the way"?
2. How were bodies prepared for burial? What was the manner of burial?
3. In what ways was sorrow expressed?
4. What care was taken with reference to marriages?
5. How long did wedding festivities usually last? What special exemption was enjoyed by the bridegroom? Why was divorce permitted?
6. Who were the judges in the early years of the Jewish nation?
7. What courts were there in the time of Christ? Who composed the great Sanhedrin?
8. Where were trials usually held? What testimony was required before a person could be condemned to death?
9. Name some of the punishments inflicted by Hebrew law
10. Describe briefly a synagogue service.

XXV.

THE CANON.

I. NAMES OF THE BIBLE.

1. "The word 'Bible' comes from the Greek *Biblia*, plural of *Biblion*, 'little book,' a diminutive of *Biblos*, 'book.'"—*Rice*.

As far back as the fourth century the Sacred Books, read in the churches, were called by the Greek Christians τὰ βιβλία "the Books."

2. The words "the Scriptures" or "the Scripture" are applied by St. Paul and other New-Testament writers to the entire Old Testament. 2 Tim. 3:15, 16; Matt. 21:42; John 5:39. In other parts of the New Testament the singular term "the scripture" refers to particular passages. Luke 4:21; James 2:8.

To-day the term "scripture" is used for either the part or the whole.

3. Paul speaks of the old covenant (2 Cor. 3:14, R.V.), and again of the new covenant. 2 Cor. 3:6, R.V. The Latin rendering of the Greek word διαθήκη (*covenant*), was *testamentum*—testament. Hence where the Latin language was used, the collections of writings making up the Bible were called the "Old Testament" and the "New Testament."

II. FORMATION OF THE CANON.

1. The word "canon" means a straight rod, or rule, especially a carpenter's rule. Thus it came to be used figuratively in the sense of a standard of measure with reference to conduct, or as a "rule of life;" and was finally applied to the books which contained the standards of Christian life. The canonical books, then, are those which have been accepted as being genuine and of divine authority.
2. The Old-Testament canon.
 - a. The Old-Testament canon was finally determined in the time of Ezra, in the fifth century, B. C.
 - b. Josephus, living in the first century, A. D., names twenty-two books as "divine." "He mentions all the books of the Old Testament as canonical except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude. . . . He also adds that, since the death of Artaxerxes (B. C. 424) no one had dared, up to his day, "to add anything to them, to take anything from them, or to make any change in them."—*Oxford Helps to Bible Study*. Our thirty-nine books were grouped so as to accord with the twenty-two letters of the Hebrew alphabet. Other writers and writings, such as Jerome and the Talmud, give the same list of books.
 - c. The books of the Old Testament are referred to many times in the New Testament. Jesus

speaks of the collection under the title, "The Law of Moses, and the Prophets, and the Psalms." With the exception of six books, every Old-Testament book is quoted in the New Testament.

3. The New-Testament canon.

- a. At first the teaching of the apostles and disciples was oral ; but as time went on, the necessity for written records became apparent, and so, many then committed to writing their knowledge of the life and teachings of Jesus. Luke 1 : 1-4. We thus received the Gospels.
- b. The Epistles were written from time to time, as the newly founded churches needed counsel and instruction in the faith from the leaders, who could not visit them personally.
- c. The existence of these books and their divine authority are attested by many quotations in the writings of the early Church Fathers, such as Clement of Rome, Polycarp, Justin Martyr, Irenæus, Origen, Eusebius, and others. Lord Hales of England, with reference to the statement that the New Testament could be reproduced from the writings of the ecclesiastical writers of the first six centuries, says : "I heard this statement made, and as I knew that I possessed all the extant fathers of the second and third centuries, I commenced the search, and up to this time (two months after he began the experiment) *I have found the entire New Testament, all but eleven verses.*"

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- d.* The Muratorian *Fragment on the Canon*, A. D. 170, includes in its catalogue St. Luke's and St. John's Gospels, the Acts, thirteen Pauline Epistles, 1 and 2 John, Jude, and Revelation.
 - e.* The *Peshito*, a Syriac Version made about the middle of the second century A. D., names all of the books of our present canon except 2 Peter, 2 and 3 John, Jude, and Revelation.
 - f.* The *Old Italian Version* contains all of the New Testament except Hebrews, 2 Peter, and James.
 - g.* Through the Council of Carthage, in A. D. 397, was issued a decree respecting the books of the New Testament, by which the books as we now have them were settled as canonical by the authority of the Christian Church.

III. AUTHENTICITY OF THE BIBLE.

1. The Old Testament.

- a.* That what the Old Testament records is true has been attested not only by the Jews as a nation, but by the great historian, Josephus, and by other writers.
- b.* Modern historical research has confirmed the Bible account in many instances.
- c.* Archeology has thrown wonderful light upon the Bible, has removed many difficulties, and has confirmed, in the general outlines, the historic accuracy of the Bible narratives. Excavations and explorations in Egypt, Palestine, Assyria, and Babylonia, are bringing to light many buried and hidden records, books, and cities,

which not only throw light upon the history recorded in the Bible, but prove the absolute truthfulness of these narratives.

2. The New Testament.

- a. Many Christian writers in the early centuries testify to the truthfulness of the gospel narratives. Again, many profane writers also testify to the birth, life, and death of Jesus Christ, and to the rapid and wonderful spread of his teachings. "We have the positive testimony of Celsus, who wrote in the second century. He not only allows the principal facts of the gospel history, but acknowledges that Christ wrought miracles, by which he engaged great multitudes to adhere to him as the Messiah."
- b. J. Stuart Mills says: "It is inconceivable that the Jesus of the first three Gospels was the creation of fancy, as it is above the conception of any of his disciples, not excepting Paul."
- c. The New-Testament records, giving the names of Roman emperors, Roman governors, Jewish kings, and other officers, with many of their acts, are confirmed by Josephus, and writers of classical history, who testify to these same persons, their offices, and many of their acts as given in the New Testament.
- d. Present archeological research illustrates and confirms the accuracy of the text, even with reference to apparently insignificant facts.

QUESTIONS FOR REVIEW.

1. From what does our word, Bible, come?
2. How did the terms, Old Testament, and New Testament, arise?
3. How did the word, canon, come to be applied to the Bible?
4. When was the Old-Testament canon finally determined?
5. What testimony concerning the canon do we have from Josephus?
6. What testimony do we have from Jesus? From the New Testament?
7. What was the origin of the Gospels? Of the Epistles?
8. When and by whom was the New-Testament canon finally settled?
9. Give some of the evidence we have for the authenticity of the Old Testament.
10. Give some of the evidence we have for the authenticity of the New Testament?

XXVI.

THE CANON.—CONCLUDED.

IV. GENUINENESS OF OUR PRESENT BIBLE.

1. The Old Testament.

- a.* There is considerable evidence in the Bible itself of the care taken by the Jews for the preservation of their Scriptures, and of the regard in which they held them. They were commanded to be read publicly at certain times, and any changes in copies would be readily noticed. Deut. 31:9–13, 26; 2 Kings 22:8.
- b.* The Samaritan Pentateuch, a copy of the Mosaic Pentateuch, made probably before 400 B. c., substantially agrees with the present received Hebrew text. In 1623 a copy of the Samaritan Pentateuch was obtained from the Samaritans, and found to agree remarkably with our present Hebrew Bible. Since that time other copies have been obtained.
- c.* About 285 B. c., a Greek Version of the Hebrew Bible was made at Alexandria for the use of the Greek Jews residing in that city. It was called the “Septuagint” from the fact that it is supposed to have been made by seventy scholars. This is the most ancient version of the entire Old Testament, and was the version used by Jesus and the apostles, from which they made the many quotations found in the

New Testament. The Lord Jesus himself declared that the Old Testament of his time was the word of God, speaking of it in its three-fold division — the law, the prophets, and the psalms. Mark 7:13; Luke 24:44.

- d. The "Peshito," a Syriac Version made about the middle of the second century A. D., contains the Old and New Testaments. Several versions in Arabic, and the Persian Version of the Gospels were made from it. It is of great value in determining the correct text.
- e. Various Jewish writers testify to the correctness of the text in their time. Among these we mention Philo and Josephus.
- f. "The Talmudists undertook a highly critical collation of many different texts, which, however, they interpreted by a great mass of traditional commentary; but they collected together all that was known and approved of (both written and oral) respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century, A. D., a school of Jewish doctors at Tiberias, known as the "Massoretes" extracted from the Talmud the *traditional* comments (*Massorah*) of criticism and grammatical emendations, in order to establish the genuine text of the Hebrew Scriptures. The text, as so fixed by them, became the standard from which others were multiplied." — *Oxford Helps to Bible Study*.

In comparing this text with others obtained from other sources, many differences of reading were noticed, but none in any way affecting the subject-matter.

g. We have many Hebrew MSS. to-day, over one thousand four hundred, which give many different readings, but these different readings do not affect the subject-matter. These many MSS. substantially agree with the Septuagint, the Peshito, and other versions.

h. The extraordinary care which the Jewish copyists took in copying any portion of their Scriptures would tend to insure the accuracy of the transmission of the text.

2. The New Testament.

a. We possess many valuable MSS. of ancient date by which the text of the New Testament may be determined. These MSS. are of two classes — the Uncials, so-called because they were written in large capital letters; and the Cursives, so-called because they were written in a running hand.

b. The most important Uncial MSS.

(1.) *Codex Sinaiticus.* This is a MS. containing the entire New Testament. It dates from the fourth century. It was found by Professor Tischendorf in a convent on Mount Sinai, in 1859, and deposited in a St. Petersburg Library.

(2.) *Codex Vaticanus.* In this MS. the following books are missing: 1 and 2 Timothy, Titus, and Philemon. It dates

from the fourth century. At present it is in the Vatican Library at Rome.

- (3.) *Codex Alexandrinus*. This MS. is in the British Museum. Some parts of the New Testament are missing. It dates from the fifth century.
- (4.) *Codex Ephraemi*. This MS., a palimpsest, is at present in the Paris Library. It dates from the fifth century. "It contains about three fifths of the New Testament, including part of almost every book. The original writing was effaced in the twelfth century, and Greek translations from Ephrem Syrus's works were written over it."
- (5.) *Codex Bezae*. This MS. is in the Cambridge Library. It was found in 1562 by Beza in a monastery at Lyons, and was presented to the University of Cambridge. It contains the Gospels and Acts, with a part of 3 John. It dates from the fifth century.
- c. There are some 2800 Cursive MSS. at present accessible to scholars. As these are of much later date than the Uncials, they are not so valuable for critical study.
- d. The testimony of the early Christian Fathers is important evidence for our present text. (See Lesson XXV, Sec. II, 3, c.)
- e. The ancient versions also attest the genuineness of our present text. (See this lesson, Sec. IV, 1, c and d.)

- (1.) The Vulgate was a Latin Version made by St. Jerome in 383-404 A. D. This version became the authorized version of the Western Church.
- (2.) Other versions were made at different times and in different countries, and all are valuable in determining the present correct text.

V. THE INSPIRATION OF THE BIBLE.

1. Scripture writers claim inspiration. "Thus saith the Lord," "The word of the Lord came," and other similar expressions occur nearly two thousand times in the Bible.
2. The number and character of the witnesses testifying to the Bible as the word of God are weighty arguments. The long line of prophets, apostles, and others, with Jesus himself, attest the fact of inspiration.
3. The fulfilment of prophecy is also a strong argument for inspiration.
4. The unity of thought and purpose, and the development of thought and doctrine in the Bible, from Genesis to Revelation, taken in connection with the diversity of writers, some forty or more, the number of books, sixty-six, and the widely different periods of composition, is another strong reason for believing the Bible to be the work of one Master Mind.
5. We believe it to be inspired, because of its endurance and immortality. "Most books become antiquated in ten years, but the Bible, the oldest

book in Christendom, is to-day the most extensively read and studied."

6. Another reason is found in the character of the writings — their inexhaustible nature. They are a mine always yielding new treasures to the faithful seeker.
7. Still another reason is found in its wonderful effects upon individuals and nations who take it as their guide in life. It contains the highest ideals and noblest conceptions of individual and national life.

QUESTIONS FOR REVIEW.

1. What evidence for the genuineness of our present Bible do we have from the Bible itself? From the Samaritan Pentateuch?
2. From the Septuagint and Peshito versions? From the Talmudists and Massoretes?
3. From the many Hebrew MSS. of to-day? From the Jewish scribes' care in copying?
4. What two classes of New-Testament MSS. do we have to-day? Describe each.
5. Describe the Codex Sinaiticus. The Codex Vaticanus.
6. Describe the Codex Alexandrinus. The Codex Ephraemi. The Codex Bezae.
7. What evidence for the genuineness of the New Testament do we have from the early Christian Fathers? From the ancient versions?
8. What evidence for the inspiration of the Bible do we have from the Bible itself? What from the character of the witnesses testifying to the Bible?
9. What evidence from prophecy? What evidence from the unity displayed?
10. Give three other reasons why we believe the Bible to be inspired.

XXVII.

OUR ENGLISH BIBLE.

I. EARLY TRANSLATIONS.

1. *Cædmon*, a cowherd of Whitby, who afterward became a monk, put some of the Bible stories into rude Saxon verse. These verses, although not properly a translation, but a metrical paraphrase of the text, are worthy of note, as being the first attempt to present any of the Scriptures in the Saxon tongue. Cædmon died in 680.
2. *Guthlac* lived in the early part of the eighth century. "He is reputed to have made an Anglo-Saxon Version of the Latin Psalter."
3. *Bishop Aldhelm*, a native Saxon, but educated as a Roman, in 706 translated the Psalter into Saxon. He died in 735.
4. *The Venerable Bede* lived in the early part of the eighth century. It is claimed that he translated the whole Bible into Saxon. It is more probable that he translated only the Gospel of John, the Lord's Prayer, and certain passages from several Bible books. The translation of the Gospel of John was the earliest attempt to translate the Bible into Saxon.
5. *King Alfred*, who came to the throne in 871, translated certain parts of the Bible, particularly the Psalms, into Saxon. The translation of the ten

commandments he placed at the head of the laws of his kingdom.

6. From the time of Alfred to the time of the Norman Conquest there were made a number of Anglo-Saxon versions of the four Gospels. Six of these original MSS. are still in existence at Cambridge and in the British Museum. These MSS. were translations of either the Vulgate or the Old Italic versions.
7. "The earliest English prose version of any portion of the Scriptures, was that of the Psalms, by William de Schorham, Vicar of Chart-Sutton, near Leeds, in Kent."—*Condit.*
8. *John Wyclif*, born in 1324, died in 1384, was the first to translate the entire Bible into English. This translation was from the Latin into English, and was finished about the year 1380, before the days of printing, and hence was entirely in MSS. It has lately been printed, in 1850, by the Clarendon Press.

II. LATER TRANSLATIONS.

1. *Wm. Tyndale*, born in 1484, died in 1536, near the close of his life, translated the New Testament and part of the Old Testament. The printing of the New Testament was begun at Cologne, but after about eighty quarto pages had been set up and printed, he had to flee to Worms on account of Romish opposition, and here he succeeded in finishing the printing. The New Testament was issued in 1525. In 1530 an edition of the Pentateuch was issued, and in 1534 a carefully

revised edition of the New Testament. The translation was from the Hebrew and Greek to the English.

2. *Miles Coverdale*, a friend of Tyndale, in 1535 translated the entire Bible from the Swiss-German Bible and a Latin Version. This translation was printed at Zurich, and was the first printed English Version of the entire Bible.
3. *Matthewe's Bible*, issued in 1537, was made up of the translations of Tyndale and Coverdale. It was published with the king's license, and was the first "authorized" version.
4. *The Great Bible*, or *Cromwell's Bible*, owes its origin to Lord Cromwell. It was a revision of Matthewe's Bible, carefully compared with the Hebrew, the work of revising and editing being undertaken by Miles Coverdale. It is sometimes called Cranmer's Bible, in view of the fact that a prologue by Archbishop Cranmer is found in the second edition, issued in 1540. It is this second edition only which is rightly called Cranmer's Bible.
5. *The Geneva Bible* was published in 1560 at Geneva by a number of Puritan refugees. It was a translation made by a number of persons, among whom were Coverdale, Knox, Gilby, Cole, Goodman, Samson, Pullain, and Whittingham. It was an excellent translation, and popular for many years.
6. *The Bishops' Bible*, published in 1568, was a revision of the Great Bible. This revision was

the work of a body of theologians, among whom were eight bishops, all under the direction of Archbishop Parker.

7. *The Douay Bible* was issued in two parts at two different times. The New Testament, known as the *Rheims New Testament*, issued in 1582, was a translation made from the Vulgate by a number of Roman Catholic professors in the college at Douay. It was published at Rheims, to which place the college was temporarily transferred in 1578. The Old Testament was published at Douay in 1609–1610.
8. *The Authorized Version*, the Bible now in general use, was published in 1611. This was a translation from the Hebrew and Greek, made by forty-seven scholars from Oxford, Cambridge, and London, appointed by order of King James I.
9. *The Revised Version* was issued in two parts, the New Testament appearing in 1881, and the Old Testament in 1885. The work of revision was intrusted to two companies, made up of English and American specialists in Hebrew and Greek. It is a much more accurate translation than the authorized version of 1611, and deserves to become, as it undoubtedly will, the popular version.

NOTE.

Our present division of chapters was made in the thirteenth century by Cardinal Hugo de St. Cher.

Our present division of verses was made by Robert Stephens in 1551.

QUESTIONS FOR REVIEW.

1. What work of translating was done by Cædmon? By Guthlac?
2. What work was done by Bishop Aldhem? By the Venerable Bede?
3. What work was done by King Alfred? By John Wyclif?
4. What work was done by Wm. Tyndale? By Miles Coverdale?
5. Describe the Great Bible.
6. Describe the Geneva Bible.
7. Describe the Bishops' Bible.
8. Describe the Douay Bible.
9. Describe the Authorized Version.
10. Describe the Revised Version.

PART TWO.



THE TEACHER AND TAUGHT.



THE TEACHER'S AIMS AND QUALIFICATIONS.

A. Aims.

I. FOR HIMSELF.

1. To reflect Jesus the Christ, so far as lies in his power.
2. To present each Sunday the truth from God's word, and to strive to exemplify that truth in his life during the week.
3. To know thoroughly his lessons by conscientious, careful preparation, and his scholars by study and visitation.
4. To keep in touch so far as possible with Sunday-school work and workers, by attending teachers' meetings, conferences, conventions, institutes, etc.
5. To so systematize his work that he may have a "time for everything and everything in time."
6. To grow daily in favor with God and man by living a consistent Christian life, and to be built up in Christian character by prayer and Bible study.

II. FOR HIS SCHOLARS.

1. To lead all who have not already done so to openly confess Christ.
2. To instruct them in the teachings of Christ, that they may build their lives upon the solid rock of the word of God.

3. To interest them in Bible study that the Book may become to them a guide along life's pathway, and a source of comfort and strength in times of trouble and trial.
4. Besides teaching to train them in right habits, such as order, punctuality, obedience, reverence, etc.
5. To lead them to become active workers for the Master.

III. FOR HIS CLASS.

1. To so unite all the members that they may be as a unit, working for the advancement of God's kingdom. In senior and adult classes to organize them that more thorough and systematic work may be done.
2. To enlist the class in some definite work for Christ and the church.
3. To have the class grow in numbers by additions from among those who do not attend Sunday-school elsewhere.

IV. FOR HIS SCHOOL.

1. To make it the best school by cheerfully and heartily entering into all adopted plans of work; by carefully attending to all assigned duties; by participating in all the exercises of the school; and by upholding the hands of the officers in charge of its interests.

B. Qualifications.

I. SPIRITUAL.

1. A personal experience of the saving power of the gospel, which is "the power of God unto salvation to every one that believeth."

2. A true love for the work. A teacher with a heart full of love, but of somewhat limited knowledge, will do better work than the teacher much better qualified intellectually, but who is impelled to teach simply from a sense of duty, and who enters upon the work without love for it.

II. MENTAL.

1. Knowledge of the Bible.
 - a. A general knowledge of the Bible as history, that he may be able to use it intelligently in his class work.
 - b. A knowledge of the great truths contained in the Bible, that he may be able to present to his class the saving and edifying truths of God's word, rather than the opinions of men.
2. Knowledge of his scholars.
 - a. The teacher should know something of the nature of his scholars, that he may adapt his teachings to their mental condition.
 - b. He should know something of the environment of his scholars, that he may adapt his lessons to their particular needs.
3. Knowledge of the principles of teaching.
 - a. The teacher should know the laws of teaching, that he may bring about the desired result—the gaining of knowledge by the scholars, which knowledge shall be the basis of right-living. A teacher may work in conformity with these laws without knowing them, gaining right ideas of procedure from experience; but the better way, is to study the laws gov-

erning the teaching process, work in accordance with them, and thus reach the desired result without making the many mistakes which otherwise would surely be made.

III. GENERAL.

1. Self-control, so as to be able to control others.
2. Tenacity of purpose — ability to hold on in spite of difficulties and discouragements.
3. Perseverance in the line of progress.
4. Belief in the Sunday-school as an agency for Bible instruction and Christian training.
5. A graduate of a good normal course for Sunday-school teachers. (The "ideal" which we should work to realize.)

IV. DESIRABLE QUALIFICATIONS. (To be acquired.)

1. The Sunday-school teacher should be

P	unctual atient rayerful ractical	in	all exercises. trials, petty annoyances, etc. spirit. teaching.
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2. He also should be

Earnest Thoughtful Energetic Thorough Progressive	in	P urpose. lanning. performing. reparing. roviding.
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QUESTIONS FOR REVIEW.

1. State some of the teacher's aims for himself.
2. State some of the teacher's aims for his scholars.
3. State some of the teacher's aims for his class.
4. State some of the teacher's aims for his school.
5. What spiritual qualifications should a teacher possess ?
6. What mental qualifications ?
7. Why is a knowledge of the laws of teaching so desirable ?
8. What general qualifications should the teacher possess ?
9. Give some of the desirable qualifications which a teacher should possess with reference to himself.
10. Some with reference to his work.

II.

THE TEACHER'S BIBLE STUDY.

I. TWO REASONS FOR BIBLE STUDY.

1. The Bible is a revelation of God's will to man. We learn much of God from his works; we learn much more of him from his special revelation of himself in the Bible. We need to know God's will in order to live a right life; the Bible gives us this needed knowledge, and thus becomes a guide to us.
2. Just as the body needs material food and the mind intellectual food in order to sustain life and growth, so does the spirit of man need spiritual food in order to sustain spiritual life and growth. The Bible contains that which will feed our spiritual nature.

II. THE SPIRIT OF STUDY.

1. We should study in the spirit of *thoughtfulness*. The Bible requires close, careful study, but it abundantly repays such conscientious work. In an article on Bible Study, Geo. W. Cable says: "Cogitations first; commentaries afterward." Again he says: "The Bible first; books afterward." A great part of the profit and pleasure of Bible study is lost by reversing the order as given in these two quotations.
2. We should study in the spirit of *teachableness*. Be ready to receive the truth when found. We

should first be taught of God, and then take of his truth and teach it to others.

3. We should study in the spirit of *trust*. "Heaven and earth shall pass away, but my words shall not pass away." We should put our trust, then, in God's word, and build our life upon its teachings; and such a life will stand amid the storms of time, for it is founded on the rock.
4. We should study in the spirit of *sympathy*. Use the imagination. Picture the scenes. Put yourself, as it were, in the place of the persons described, and thus try to enter into a sympathetic relation with the old Bible heroes.

III. THE METHOD OF STUDY.

1. Study the Bible regularly and systematically.
2. Study it as you would other literature, to find out its real meaning.
 - a. Do not go to it with preconceived opinions. "Let the Bible mean what it wants to mean." Do not read anything into the text. Go with a mind ready for the *truth as it may be found*. Study everything bearing upon the selected portion, and then draw conclusions; this is true inductive study.
 - b. Do not study any portion apart from the context. What precedes or follows certain portions is often necessary to a right understanding of that portion.
 - c. Do not study any portion apart from the time when it was written. Be sure you are giving the right setting to the word.

3. Study it as a revelation from God.
 - a. In its completeness.
 - (1.) Read a book through at a sitting, if practicable, in order to get a right idea of that book as a whole.
 - (2.) Read the books in their chronological order, so as to get a clear idea of the grand unity of the whole.
 - b. In its separate parts.
 - (1.) Study separate portions to get special light on certain truths.
 - (2.) Compare scripture with scripture, thus letting the Bible interpret itself. Such comparison will do much to show the unity of the book. "The New Testament unfolds the Old; the Old Testament enfolds the New."
 - (3.) Glean from the margins of the ordinary reference Bible. Marginal references or marginal renderings often make a text clearer or more impressive. (See Eph. 6:9; 2 Peter 2:18.)
4. Study it *topically* — by great subjects.
5. Study it *biographically* — by great characters.
6. Study it *historically* — by great events.
7. Study it *doctrinally* — by great truths.
8. Study it *analytically* — dividing a book or a selected portion into its divisions and subdivisions, thus gaining a more thorough knowledge of the truths in that book or portion. "Read special portions of Scripture analytically, looking

into the deeper meanings, as astronomers search into the depths of the skies. New stars may be found in the most studied chapters."—*Rev. W. F. Crafts.*

9. Study it *chronologically* — in the order of the narrative, without regard to the ordinary arrangement of the books.

QUESTIONS FOR REVIEW.

1. Give two reasons why a teacher should study the Bible.
2. Why study the Bible in the spirit of thoughtfulness?
3. Why study the Bible in the spirit of teachableness?
4. Why study the Bible in the spirit of trust? Of sympathy?
5. If we study the Bible as literature, what cautions to be observed?
6. Why study the Bible by books, and in order?
7. Why study the Bible in its separate parts?
8. How may the Bible be made to interpret itself?
9. What is topical study? Historical study?
10. What is doctrinal study? Analytic study?

III.

LESSON PREPARATION AND ANALYSIS.

I. THE IMPORTANCE OF PREPARATION.

1. Few are born teachers. Teaching is an art which has to be acquired by the great majority of those who would teach.
2. Those whom we teach, are taught in the secular schools by trained teachers. We must thoroughly prepare, in order to hold the respect of our scholars.
3. We teach the most important of all truths, which affect the spiritual life of our scholars.
4. We are teaching immortal souls.
5. We are co-laborers together with God. This great work, the saving and building up of souls in Christ Jesus, calls for the enlistment of all our energies.

II. REQUISITES TO SUCCESSFUL PREPARATION.

1. Prayer for the Spirit's guidance.
2. Undivided attention.
3. A teachable spirit.

III. METHOD OF PREPARATION. (Merely suggestive.)

1. Read the lesson, note-book in hand, three times.
 - a. The first time with special reference to the general *narrative*.
 - b. The second time noting down the important *sayings*.
 - c. The third time noting down the important *acts*.

2. Note the intervening events, thus connecting the lesson with the previous one.
3. Study the lesson surroundings, geography, history, etc.
4. Look up the meaning of unknown or obscure words and phrases. Exegetical study.
5. Analyze the text, selecting the central truth and the side-lights.
6. Study the adaptation of the truth to the class, including —
 - a.* The introduction of the lesson.
 - b.* The development of the lesson text.
 - c.* The application of the lesson truth.
7. Plan the lesson review.
8. Decide on how to close the lesson.
(Nos. 6-8 form the "Teaching Plan." See Lesson IV.)

IV. THE LESSON ANALYSIS.

1. Requisites for study.
 - a.* A good reference Bible.
 - b.* A complete concordance and Bible index.
 - c.* A good commentary.
2. The use of the Bible, concordance, and index.
 - a.* Look up all marginal references to the various verses in order, from the first verse to the last, thus letting the Bible interpret itself.
 - b.* Mark in your note-book the references which you may wish to use, with a word or words expressive of the verse meaning.
 - c.* Join parts of the lesson which are in some way connected; *i. e.*, question and answer, cause

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- d.* Under each subhead, along with the verse thoughts, arrange the selected Bible references.

QUESTIONS FOR REVIEW.

1. Why is thoroughness in lesson preparation important?
2. What are the requisites to success in lesson preparation?
3. Give a method of preparation in outline.
4. What elements enter into a teaching plan?
5. What are the requisites for the study of a lesson?
6. How may the Bible be used as a help in preparation?
7. How may the concordance be used as a help in preparation?
8. How may the Bible index be used as a help in preparation?
9. How should commentaries and other helps be used?
10. How would you arrange the materials?

IV.

THE TEACHING PLAN.

I. THE IMPORTANCE OF A TEACHING PLAN.

1. The teacher's work is to arouse and direct the activities of the scholar, that he may arrive at the truths of the lesson and make them his own. Thus the teacher must have a definite path along which to lead the scholar's mind to the truth.
2. The preparation of such a plan, or path, to the truth will help the teacher to a better understanding of the lesson by showing clearly each step leading up to the great central truth.
3. Having a plan of procedure definitely in mind enables the teacher rightly to apportion the time, giving to each part of the lesson its due proportion of the half hour or more allowed for lesson study.
4. A teaching plan gives definiteness and concentration to the teaching, preventing rambling and side excursions into the fields of truth around, and bringing the class "on time" to the desired place — the great central truth of the lesson.
5. The presentation in such a systematic way of the results of systematic work, will stimulate the class to form habits of systematic Bible study.

II. THE ELEMENTS OF A TEACHING PLAN.

1. The introduction, or approach.
 - a. Purposes of an introduction.

- (1.) To win the scholar's attention. Attention is necessary to all learning ; hence attention should always be secured before the lesson proceeds.
 - (2.) To prepare the scholar's mind for the truth to which the teaching is leading. Many times, the truth may be embodied in story form, the telling of which may prepare the mind for the full light of the truth given later.
 - (3.) The scholars must be brought into harmony with the teacher, for it is only as teacher and taught co-operate that the best work is done. A good introduction will bring about this harmony of feeling.
 - (4.) An introduction may at times serve to connect the lesson with the previous one.
- b. How to introduce a lesson.
- (1.) By an illustration, a mutual friend of the truth and the scholar—the usual way with children.
 - (2.) By giving in a few words the links connecting the lesson with the previous one.
 - (3.) By giving an outline of the lesson, this outline to be studied in detail afterward.
2. The development of the lesson text.
- a. Select from your previous analysis of the lesson text the special points upon which you wish to dwell.
 - b. Prepare questions upon these, and master the question-ideas without memorizing words.

watch the effect of the lesson teaching, and at the time close with what seems most appropriate, even though this changes your prepared plan.

QUESTIONS FOR REVIEW.

1. Give five reasons for having a teaching plan.
2. What are the purposes of an introduction ?
3. How may a lesson be introduced ?
4. In developing a lesson, why master the question-ideas and not the words ?
5. What is the best method to use in developing the teaching plan ?
6. What caution to be observed in developing the teaching plan ?
7. What special qualities should characterize the lesson application ?
8. In preparing the application, what is it needful to know about the scholar ?
9. How review a lesson ?
10. How close a lesson ?

V.

PRE-VIEWS AND REVIEWS.

A. Pre-views.

I. OBJECTS OF PRE-VIEWS.

1. To gain a knowledge of the lessons as a series.
2. To make our teachings connected.
3. To make our teachings more easily remembered by the scholars by connecting them by a pre-view thought.
4. To prepare for a review.

II. METHOD OF PREPARATION.

1. Read carefully the quarter's lessons.
2. Select the main teaching of each lesson.
3. Select some thought around which may be grouped the various lesson teachings.
4. All these teachings should be selected with regard to their adaptability to the class.

B. Reviews.

I. THEIR VALUE.

1. By repetition to emphasize truth.
2. To test what the scholars have learned.
3. To correct mistakes of the scholars.
4. To give a new view of much in the lessons.
5. To stimulate teachers and scholars to do better work.

6. To a certain extent, a measure of the teacher's teaching work.

II. VARIOUS FORMS.

1. *Catechetical*—interesting if conducted by a bright, rapid questioner, thoroughly acquainted with the lessons and the class or school.
2. *Elliptical*—used only with the younger classes.
3. *Symbol*—interesting and profitable in the primary department.
4. *Word-picture*—a most interesting and profitable review, if conducted by one with a vivid imagination.
5. *Blackboard*—many kinds. One of the best forms.
6. *Written*—the most thorough of all, and the only sure individual test. Suitable only for the advanced primary and higher grades.
 - a. Questions on lessons.
 - b. Descriptions of the lesson characters, scenes, etc.
 - c. Mathematical reviews.
7. *Topical*—by Golden Texts, Lesson Titles, and Lesson Outlines. Useful in those classes or schools where these things are memorized.
8. *Chart*—showing relations of the various lessons to each other, or grouping them in a way to aid the scholars' memories.
9. A combination of some of the above for a "Review Concert" by the whole school, or by selected departments and classes.

III. PREPARATION OF REVIEWS.

1. Begin the preparation of a review at the beginning of the quarter by a pre-view.

2. As the lessons are given, note thoughts to use in the review.
3. Be on the lookout for new illustrations of the lesson-truths.
4. Assign work in time for thorough preparation.
5. Definitely outline the review plan to the teachers, that they may have time to prepare.

IV. SUGGESTIVE HINTS.

1. M. C. Hazard says: "A review is like an apple — it takes three months to ripen."
2. Don't try to re-teach through the review everything which has been taught in the advance lessons.
3. Present the lessons briefly and brightly.
4. Make pointed the applications rather than the illustrations.
5. Remember the number of lessons to be reviewed, and give to each its due proportion of time.
6. During the quarter see that the class teachers review from Sunday to Sunday.
7. Keep at it. Success depends upon *preparation* and *perseverance*.
8. Rewards may be given (when written reviews are used) to all who reach a certain standard. Do not give prizes.
9. At times songs or recitations relevant to the lessons may be used to increase the interest of the review.

V. SOME PRACTICAL HINTS. (Bishop Vincent.)

1. The exact language of Scripture is better than our modifications of it.

2. One's own plan of review well handled is better than a better plan inefficiently carried out.
3. All plans are helpful to a man who has a plan of his own.
4. Appeal to the eyes in reviewing lessons.
5. Avoid devices which divert, by their ingenuity, from the truth to be taught.
6. Avoid all pretence. Let the review be genuine.
7. Know when to close a review.

QUESTIONS FOR REVIEW.

1. What are the objects of a pre-view?
2. How prepare a pre-view?
3. Of what value are reviews?
4. What is a catechetical review? An elliptical review? Give other forms of reviews.
5. In what forms may written reviews be given?
6. How prepare a review?
7. In a review what part of the lessons should be emphasized?
8. Upon what does success depend?
9. What may be used to add to the interest of the review?
10. What practical cautions to be observed in planning for and conducting a review?

VI.

STUDY OF THE SCHOLARS.

I. NEED OF STUDY.

1. A study of child-nature will give the teacher an insight into the processes involved in child-development, and a knowledge of the needs of *childhood*; but only a study of the individual scholar in the class will give the teacher the requisite knowledge of the needs of *the child*.
2. The teacher must understand the physical nature and condition of his scholars, for his work is threefold—the redemption of the body, the soul, and the spirit. An earnest teacher, believing in this threefold redemption, can do much to improve the physical condition of his pupils.
3. The teacher must understand the mental nature and condition of his scholars, that, knowing their range of thought and command of language, he may use such thoughts and language as shall be within their mental grasp. He must know what attracts and interests them, so as to know the avenues along which he may send truth to their minds and hearts.
4. The teacher must understand the spiritual condition of his scholars, that he may adapt his teachings to their special individual needs.

5. The teacher must understand the social conditions in which his scholars are placed; their home life, their work, their companions, the way they spend their leisure hours, etc.

II. THE SCHOLAR'S PHYSICAL NATURE.

1. The physical is closely related to the mental and spiritual. While it is true that the mind and spirit should control the body, it is also true that the body exerts a great influence on the mind and spirit. "A sound mind in a sound body" is a correct pedagogical maxim, and we should strive to realize this in our scholars.

A teacher who understands this close relationship between the physical condition and the mental activity of the scholar, will see to it that, so far as lies in his power, the scholars are in the best possible physical condition, that nothing may detract from the mental activity required for the reception of the lesson truths. He will see that the room is properly ventilated, heated, and lighted; that the scholars are comfortably seated; that their attention is not distracted by disorder or "visiting interruptions;" that their bodies are rested, if the class be children, by motion, marching, and other bodily exercises.

2. The teacher should know the temperaments of his scholars. Such knowledge will keep him from making mistakes in the teaching work, which are made, many times, through lack of such knowledge. A child, many times, is considered dull or perverse in refusing to answer a question,

when nervous shyness and timidity is the sole cause.

3. A knowledge of the habits of the scholars will enable the teacher to guide, stimulate, and train the scholars to form good habits, as well as directly to repress evil ones which may have been formed.

III. THE SCHOLAR'S MENTAL NATURE.

1. We would first note that the scholars are relatively *immature*, but *developing*. Bearing this in mind, our lessons should be so simplified that the immature minds may grasp them; they should be so graded that the presentation of truth from month to month may keep pace with the mental development.
2. The scholars are more or less *ignorant*, but *curious*. We must know their mental condition, that we may present to their minds those new truths which shall feed them, and present them in such a way that they may be attached to or associated with ideas already in the mind. We have a powerful natural helper in this work in the eager curiosity of the scholar. This curiosity simply needs guiding, that it may be directed into the proper fields of learning.
3. The scholars are attentive, but the attention is not so much *purposed* attention, as it is of the *attracted* variety, which is given to objects of sense. Bearing this in mind, we should seek to hold their attention to the lesson work through an aroused interest. We must attract

the younger scholars by appealing to the senses, and seek to develop in them as much as possible the power of purposed attention.

Remember that the minds of the young in the process of development, are largely occupied with the things of sense, and so do not expect a too-rapid development and a deep interest in things of the spirit.

4. The scholars are *affectionate* and *trustful*. It is easy to gain their affection, which once gained, gives the teacher a wonderful hold upon them, and helps in the great work of teaching and training. They trust those whom they love, and place implicit faith in what their teacher says or does. "My teacher said so," or "My teacher did so," is a sufficient ground to a child for a belief or an action.
5. The scholars' minds and bodies are incessantly active, and this activity is one of nature's provisions for growth. This activity is shown by restlessness of body and the rapid change of attention from one thing to another. The teacher must wisely plan to use this activity in his work. The physical nature and needs of each child, as well as the mental conditions and aptitudes, must be studied, and when known, will enable the teacher to adapt his work to each child, and supply occupation for the activity in such ways as to bring about the best results.

IV. THE SCHOLAR'S SPIRITUAL NATURE.

1. The teacher must realize that there are but two

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II. THE SCHOLAR'S PHYSICAL NATURE.

1. The physical is closely related to the mental and spiritual. While it is true that the mind and spirit should control the body, it is also true that the body exerts a great influence on the mind and spirit. "A sound mind in a sound body" is a correct pedagogical maxim, and we should strive to realize this in our scholars.

A teacher who understands this close relationship between the physical condition and the mental activity of the scholar, will see to it that, so far as lies in his power, the scholars are in the best possible physical condition, that nothing may detract from the mental activity required for the reception of the lesson truths. He will see that the room is properly ventilated, heated, and lighted; that the scholars are comfortably seated; that their attention is not distracted by disorder or "visiting interruptions;" that their bodies are rested, if the class be children, by motion, marching, and other bodily exercises.

2. The teacher should know the temperaments of his scholars. Such knowledge will keep him from making mistakes in the teaching work, which are made, many times, through lack of such knowledge. A child, many times, is considered dull or perverse in refusing to answer a question,

when nervous shyness and timidity is the sole cause.

3. A knowledge of the habits of the scholars will enable the teacher to guide, stimulate, and train the scholars to form good habits, as well as directly to repress evil ones which may have been formed.

III. THE SCHOLAR'S MENTAL NATURE.

1. We would first note that the scholars are relatively *immature*, but *developing*. Bearing this in mind, our lessons should be so simplified that the immature minds may grasp them; they should be so graded that the presentation of truth from month to month may keep pace with the mental development.
2. The scholars are more or less *ignorant*, but *curious*. We must know their mental condition, that we may present to their minds those new truths which shall feed them, and present them in such a way that they may be attached to or associated with ideas already in the mind. We have a powerful natural helper in this work in the eager curiosity of the scholar. This curiosity simply needs guiding, that it may be directed into the proper fields of learning.
3. The scholars are attentive, but the attention is not so much *purposed* attention, as it is of the *attracted* variety, which is given to objects of sense. Bearing this in mind, we should seek to hold their attention to the lesson work through an aroused interest. We must attract

the younger scholars by appealing to the senses, and seek to develop in them as much as possible the power of purposed attention.

Remember that the minds of the young in the process of development, are largely occupied with the things of sense, and so do not expect a too-rapid development and a deep interest in things of the spirit.

4. The scholars are *affectionate* and *trustful*. It is easy to gain their affection, which once gained, gives the teacher a wonderful hold upon them, and helps in the great work of teaching and training. They trust those whom they love, and place implicit faith in what their teacher says or does. "My teacher said so," or "My teacher did so," is a sufficient ground to a child for a belief or an action.
5. The scholars' minds and bodies are incessantly active, and this activity is one of nature's provisions for growth. This activity is shown by restlessness of body and the rapid change of attention from one thing to another. The teacher must wisely plan to use this activity in his work. The physical nature and needs of each child, as well as the mental conditions and aptitudes, must be studied, and when known, will enable the teacher to adapt his work to each child, and supply occupation for the activity in such ways as to bring about the best results.

IV. THE SCHOLAR'S SPIRITUAL NATURE.

1. The teacher must realize that there are but two

ways in which man may walk, the one way leading to that communion with God which we call spiritual life, and the other way resulting in the loss of that communion, which loss we call spiritual death.

2. The child is a spiritual being with these two destinies before him, between which he must choose.
3. The teacher, then, should teach with a great purpose in mind, and with eternity in view. He should strive earnestly to know the temptations which beset the pathways of his charges; to warn them faithfully of dangers; to guide them in the way of the Lord; to stimulate and help them to right desires and actions; and, watching the spiritual nature of each scholar, to surround each with those conditions which shall be conducive to the best, most rapid, and most permanent spiritual growth.

QUESTIONS FOR REVIEW.

1. What special advantage does a teacher derive from a study of child-nature? From a study of his scholars?
2. Why should a teacher know of the physical nature and condition of his scholars? Why of the mental nature and conditions?
3. Why know the spiritual condition? Why know the social conditions in which his scholars are placed?
4. What attention should be given to physical conditions in the class room, and why?
5. What help will a knowledge of the temperaments and habits of the scholars be to the teacher?
6. Because of the immature but developing condition of the scholar how should the lessons be presented?
7. How can the attention of the scholars be held to the lesson work?
8. What shall the teacher do with the physical and mental activity of the scholars?
9. What two destinies are before the scholars?
10. In view of these destinies, how should the teacher teach and work?

VII.

TEACHER'S MISTAKES, DIFFICULTIES, AND WEEK-DAY WORK.

A. Mistakes.

I. FUNDAMENTAL MISTAKES.

1. As to the need of prayer. The Spirit who inspired the book is needed to interpret it.
2. As to the need of preparation. A hasty going over the lesson on Sunday morning or late Saturday night will not suffice. The lesson should be thoroughly prepared in all its details. (See Lesson III.)
3. As to the need of originality. It is difficult to teach lessons in accordance with the plans of others. To attain the best success, we must study the lesson for ourselves, make it our own, and then work out our teaching plan. (See Lesson IV.)
4. As to the need of a thorough knowledge of each scholar. We cannot give to our scholars the proper spiritual food until we know their special needs.
5. As to what teaching really is. It is not telling, nor preaching, nor lecturing, although there may be teaching in all of these. It is stimulating a mind to self-activity, and guiding it in the right path, so that it may gain for itself the truth.

6. As to the objects of Sunday-school work — soul-winning and soul-building.

II. MISTAKES IN THE TEACHING PROCESS.

1. Dwelling upon minor points in the lesson. Make everything bear upon, or lead up to, the great central truth of the lesson.
2. Attempting to teach too much. All truth in the assigned Scripture passage cannot be taught in the half hour. A selection must be made, and the minds of the scholars directed toward that which is chosen for the lesson of the day. Many teachers, especially primary class teachers, make this mistake.
3. Not allowing time for the scholar to assimilate the truth. The younger the scholar the slower the process of assimilation, and hence the more slowly must the teaching process advance.
4. Not making the application stand out clear and distinct. Be careful that the illustrations used do not hide the truth instead of illuminating it.
5. Not giving sufficient care to the enunciation and pronunciation of words. Many mistakes are made in this way, especially in primary classes, thus giving the children many strange and erroneous ideas.
6. Allowing bright scholars to absorb the time.
7. Neglecting reviews. Repetition is one of the greatest of memory laws. Review, *review*, REVIEW, until you are sure that the lesson truths are deeply impressed upon your scholars' minds.
8. These are some of the more common mistakes. A

violation of any of the laws of teaching is of course a mistake.

III. GENERAL MISTAKES.

1. Trying to teach without first having order.
2. Saying *don't* rather than *do*. Finding fault instead of seeing the good and praising every effort toward right doing. We should seek to develop the good, which of itself will serve to restrain the evil.
3. Lack of enthusiasm in the work. The whole self must be thrown into the work, if the greatest success is to be attained. Jesus the Great Teacher gave of "himself" in all his work.
4. Failure to participate in all the exercises of the school.
5. Failure to be progressive. A Sunday-school teacher should be abreast of the times, and use all means at his command to aid him in his work.

B. Difficulties.

- I. IN GETTING SCHOLARS TO ANSWER. Remedy:—
 1. Make the questions clearer or simpler.
 2. Begin with easy questions which they can answer.
 3. Praise every effort the scholar makes.
 4. Try to see something in every answer.
 5. Where circumstances allow, try concert answers, to overcome timidity.
 6. Through visitation win the scholars to yourself, and thus overcome any natural shyness.
- II. IN IMPRESSING THE LESSON. Remedy:—
 1. Have *one thought* in the lesson, and turn the minds to that great truth.

2. Have that thought practical and personal, touching the scholars' every-day life.
3. So far as possible lead the scholars to be discoverers of truth.
4. By thorough preparation be able to present the lesson in an interesting manner.
5. Do not fail to review.

III. IN FINISHING IN TIME. Remedy:—

1. Condense by previous careful preparation.
2. Divide the time.
3. Teach by question, not by lecture.

IV. IN KEEPING ORDER. Remedy:—

1. Have order and understood rule.
2. Use the scholar's sense of justice and honor.
3. Be in order yourself so as to teach by your manner.
4. Do not begin to teach until you have order.
5. Study to interest the scholars.

C. Week-day Work.

I. IN THE SCHOOL.

1. Various forms of Christian work, such as training classes, temperance and missionary societies, etc.

II. IN THE HOMES.

1. Visitation work.
 - a. To study the scholar and his surroundings.
 - b. To enlist the parents in the work.
 - c. To strengthen the bond between teacher and taught.
2. Ministration work.
 - a. Ministering to the scholar's physical, mental, and spiritual needs.
 - b. Cheering and comforting in sickness and sorrow.

- c. Ministering so far as possible to the needs of the home.
- 3. Correspondence work.
 - a. Birthday letters.
 - b. Letters to the absentees and sick.
 - c. Vacation letters, etc.

III. IN THE PLACES OF EMPLOYMENT.

- 1. An occasional visit to show an interest in the everyday life of the scholar.
- 2. Acquaintance with the employer as a means of aiding the scholar.
- 3. Acquaintance with the scholar's work as a means of winning a stronger hold upon the scholar.

QUESTIONS FOR REVIEW.

- 1. What are some of the fundamental mistakes made by teachers?
- 2. What are some of the mistakes made in the teaching process?
- 3. What are some of the general mistakes?
- 4. What remedy for the difficulty of getting scholars to answer?
- 5. What remedy for the difficulty of impressing the lesson?
- 6. What remedy for the difficulty of finishing in time?
- 7. What remedy for the difficulty of keeping order?
- 8. What week-day work can the teacher do in the school?
- 9. What week-day work can the teacher do in the homes of the scholars?
- 10. What week-day work can the teacher do in the places of employment of the scholars?

VIII.

THE SUNDAY-SCHOOL.

I. ITS HISTORY.

1. Before the Christian era.

a. The Sunday-school principle, *instruction*, is found in the earliest centuries. (See Deut. 6: 6, 7; 31: 12, 13.)

b. Biblical instruction from Moses to Ezra.

(1.) From Moses to Ezra we have many instances of the carrying out of the divine command to teach the people diligently the Word of God. (See Ps. 78: 5-8; 2 Chron. 17: 7-9; 2 Kings 23: 2; 2 Chron. 35: 3; Eze. 44: 23; Neh. 8: 5-8, and many others.)

c. From Ezra to Jesus.

(1.) During this time Jewish schools for instruction in the law and prophets were connected with all the synagogues.

(2.) In all probability Jesus was taught in such a school.

2. From the early Christian Church to the Reformation.

a. "From the first organization of the Christian Church the custom prevailed of assembling the children on the first day of the week for Christian instruction."

- b.* Catechumenical schools flourished for the first seven centuries. These schools had a definite three-years' course of study; then came baptism and church membership.
3. From the Reformation to the present century.
 - a.* From 1527 to 1580, Luther, Knox, and Cardinal Borromeo started Sunday-schools in Wittenberg, Scotland, and Lombardy, respectively.
 - b.* In 1674 the first Sunday-school in New England was started at Roxbury, Mass.
 - c.* In 1780, at Gloucester, England, Robert Raikes revived and modified the Sunday-school idea, and organized the system of Sunday-schools for the church universal.
 - d.* In 1786 Bishop Ashbury introduced Raikes's idea of Sunday-schools into America, in Virginia.
4. During the present century.
 - a.* In 1809 the churches took up the movement. Previous to this the Sunday-schools established had been almost entirely independent of the churches.
 - b.* In 1817 there were Sunday-schools in nearly all the flourishing churches.
 - c.* In 1872 the present International Uniform Lesson System was introduced. This system has been one of the leading factors in the present development of the organized Sunday-school work.

II. ITS PLACE.

1. The department of the church for the teaching of the word.

- a.* Under church oversight and control.
- b.* Receiving financial and instructional support from the church.

III. ITS PLAN.

(See Lesson IX.)

IV. ITS PURPOSE.

1. To bring souls to Christ.
 - a.* By out-reaching agencies—invitation, visitation, and ministration work.
 - b.* By attractive school sessions.
 - c.* By consecrated workers.
2. To build up souls in Christ.
 - a.* By competent teaching of the word.
 - b.* By training in Christian virtues—charity, systematic giving, reverence, etc.
 - c.* By church connection to hold scholars.

V. ITS POWER.

1. Founded on God's commands. Both in the Old and New Testaments, the command to "teach" is many times given.
2. It reaches impressible hearts. Although all the church should be in the Sunday-school, still it is true that the larger part of the membership of our Sunday-schools is made up of children and young people.
3. It has the advantage of the personal contact of the teacher and the taught in the teaching process.

VI. ITS AIMS.

1. In relation to the home.
 - a.* To supplement and strengthen home teaching if there be such.

- a. To build itself up by legitimate growth, not at the expense of other schools.
- b. To increase in power and usefulness by a more complete consecration of the workers, and by more competent teaching of the word.
- c. To provide for the perpetuation and improvement of its work by a thorough training of its teachers.

QUESTIONS FOR REVIEW.

1. In the time from Ezra to Jesus what do we have that corresponds to our Sunday-schools?
2. Who started Sunday-schools from 1527 to 1580?
3. What is the date of the beginning of modern Sunday-school work?
4. When, where, and by whom was the Raikes's idea introduced into America?
5. When was the present International Lesson System introduced?
6. What is the place of the Sunday-school?
7. What is its double purpose?
8. Wherein does its power lie?
9. What are its aims with relation to the home? With relation to the church?
10. With relation to its members? With relation to the Bible? With relation to itself?

IX.

THE SUNDAY-SCHOOL.—CONCLUDED.

ORGANIZATION AND GRADATION.

I. DEFINITION OF A GRADED SCHOOL.

A graded school is one divided into a number of departments, through which the scholars advance by annual promotions, the work of each department being adapted in matter and teaching to the mental development of the members of that department.

II. ADVANTAGES OF GRADATION.

1. To the scholar.

- a.* He is placed with his equals.
- b.* The idea of advancement is an incentive to thorough work.
- c.* The teaching can be better adapted to each scholar if they are all on about the same mental plane, and hence the teacher's work is made more effective.
- d.* His love and respect for the school grows as he sees the thoroughness of its work.

2. To the school.

- a.* The superintendent may assign teachers to the grade for which they are best adapted, and where they will do the best and largest work.

- b. Each new scholar can be readily assigned to a department and grade where the work is adapted to his age and mental development.
- c. The entire instruction may be far more systematic and thorough.
- d. Supplemental lessons may be introduced, forming a basis of promotion from department to department.
- e. Such a school tends to hold the boys and girls, the young men and women, who might feel that they had outgrown the Sunday-school.

III. THE SUPPLEMENTAL LESSONS.

1. *Definition*: Supplemental lessons are biblical lessons in addition to the International or other lesson of the day, giving the scholar such knowledge of the Bible and the Christian religion as would not otherwise be received.
2. *Value*: These lessons are graded to the development of the scholar, and give him such knowledge as will be helpful to him in his lesson preparation. They also increase his interest in Bible study, and hence in the school.
3. *Time*: These lessons should be given at each session of the school, *before* the International or other lesson of the day, and occupy not over ten minutes.
4. *Teacher*: In the primary, junior, and intermediate departments the superintendent or assistant superintendent may teach the department as a whole, the class teachers reviewing from Sunday to Sunday. In the senior and adult de-

partments the class teachers would teach these lessons.

IV. A MODERN SUNDAY-SCHOOL ORGANIZATION.

(See the two charts on pages 196 and 197.)

A Sunday-school should have such an organization as shall best lend itself to the accomplishing of the greatest good in the community in which it may be placed.

The following plan for the organization of a school of four hundred or more members is here given as a suggestion in modern Sunday-school organization:—

1. Departments. (See Chart No. 1.)
 - a. The Primary Department is divided into three grades, the kindergarten, the primary, and the advanced, the children being promoted annually. No supplemental work is taught in the kindergarten grade.
 - b. The Junior and Intermediate Departments have each four grades, the scholars remaining in each grade one year.
 - c. The Senior Department has three grades, the junior classes, the middle classes, and the senior classes.
 - d. The Adult Department in the average school of the size indicated above, will have the five classes named; viz., the young men's and the young women's Bible classes, the men's and the women's Bible classes, and the congregational class. There may be other special classes in this department.

- b. The presentation of some of the supplemental work of the various departments would make an interesting feature of such exercises.
 - c. Promotion should not be made to depend entirely upon the supplemental work, but the certificate of promotion should be withheld from those who do not pass a satisfactory examination upon the same.*
4. Officers. (See Chart No. 2.)
 - a. The superintendent is nominated by the Board of Managers, this nomination being confirmed by the church at its annual meeting.
 - b. The members of the cabinet are nominated by the superintendent, these nominations being confirmed by the Board of Managers.
 - c. Assistants to any of the cabinet are nominated by the department head in consultation with the general superintendent, these nominations being confirmed by the Executive Committee.
5. Committees.
 - a. The Board of Managers meets quarterly and plans the general work of the school, which plans the Executive Committee carry into action.
 - b. Each of the three sub-committees of the Board of Managers does the work indicated by its name.

* A school cannot be graded strictly on an age basis; the scholar's mental development, size, etc., will also have a bearing on the question as to which department and grade he should be assigned. The same elements enter into the question of promotion.

+ A constitution based upon this plan of organization, may be found in Appendix.

- c. Any special committees which may be needed for carrying on the work may be appointed by the Executive Committee.

QUESTIONS FOR REVIEW.

1. Define a graded school.
2. What are the advantages of gradation ?
3. What are supplemental lessons ?
4. Of what value are supplemental lessons? By whom should they be taught?
5. What is the organization of the Primary Department? What is the required supplemental work ?
6. What is the organization of the Junior and Intermediate Departments? What is the supplemental work in each ?
7. What is the organization of the Senior Department? What is the supplemental work?
8. What is the organization of the Adult Department? What is the supplemental work?
9. What is the organization of the Normal Department ?
10. What is the purpose of the Home Department ? What is its organization ?

APPENDIX.

A SUNDAY-SCHOOL CONSTITUTION.

(See Lesson IX—Part Two.)

ARTICLE I.

NAME.

This Sunday-school shall be called the.....
.....Sunday-school.

ARTICLE II.

OBJECT.

The object of this Sunday-school shall be to gather as many as possible into its several departments, for the study of the Bible, with the double purpose in view of bringing souls to Christ and building up souls in Christ. It may engage in such other Christian work as may be consistent with this object.

ARTICLE III.

MEMBERSHIP.

SECTION 1.—Any person, not a member of another Sunday-school, may be enrolled as a member after an attendance of Sundays.

SEC. 2.—All members of the Senior and Adult Departments shall be entitled to vote upon all matters brought before the school by the Board of Managers.

ARTICLE IV.

DEPARTMENTS.

SECTION 1.—The school shall be divided into eight departments: the Primary, Junior, Intermediate, Senior, Adult, Normal, Home, and Library Departments.

SEC. 2.—The Primary Department shall consist of those under eight years of age. It shall be divided into three grades: the Kindergarten Grade, age of members from three to five years; the Primary Grade, age of members from five to seven years; and the Advanced, or Promotion Grade, composed of those in their eighth year.

SEC. 3.—The Junior Department shall consist of those from eight to twelve years of age. It shall be divided into four grades, the members remaining in each grade one year.

SEC. 4.—The Intermediate Department shall consist of those from twelve to sixteen years of age. It shall be divided into four grades, the members remaining in each grade one year.

SEC. 5.—The Senior Department shall consist of those from sixteen to nineteen years of age. It shall be divided into three grades, junior, middle, and senior, the members remaining in each grade or class one year.

SEC. 6.—The Adult Department shall consist of all those over nineteen years of age. It shall be composed of the Young Men's, the Young Women's, the Men's, the Women's, and the Congregational Bible Classes, and such other special classes as may be formed by the superintendent.

SEC. 7.—The Normal Department shall consist of the Junior and Senior Normal Classes, whose members are fitting themselves for the teaching office; the Reserve Class, whose members prepare from Sunday to Sunday to act as substitute teachers; and the Teachers' Meeting, for the weekly study of the Bible lessons of the school.

SEC. 8.—The Home Department shall consist of all those who, for good reasons, cannot attend the sessions of the school, but study the lessons one-half hour weekly at their homes. It shall be composed of scattered, neighborhood, and correspondence classes.

SEC. 9.—The Library, or the department for study and reference, shall be divided into two sections,—a general section and a teachers' reference section.

ARTICLE V.

OFFICERS.

SECTION 1.—The pastor shall be the advisory head of the Sunday-school, and chairman of the Board of Managers.

SEC. 2.—The superintendent shall be the executive head of the Sunday-school, and chairman of the Executive Committee.

SEC. 3.—The superintendent's cabinet shall consist of the general assistants to the superintendent, the department assistants in charge of the several departments, and the following special assistants—the secretary, the treasurer, the auditor, the musical director, and the historian.

SEC. 4.—The Board of managers shall consist of the pastor, the superintendent and his cabinet, the Sunday-school committee appointed by the church, and the teachers (part or all).

SEC. 5. The Board of Managers shall appoint the three following sub-committees; an Executive Committee, composed of the superintendent and his cabinet; a Finance Committee of three; and an Instruction Committee of five, the pastor and superintendent being two of the five.

ARTICLE VI.

ELECTION OF OFFICERS.

SECTION 1.—The superintendent shall be chosen annually in the following manner: At a meeting of the Board of Managers, called for the purpose at least one week previous to the annual meeting of the church, there shall be nominated a superintendent by ballot. This nomination by the Board of Managers shall be presented by the secretary to the church at its annual meeting, and if confirmed at that meeting, the nominee shall be the superintendent of the school for the ensuing year.

SEC. 2.—The superintendent shall nominate his cabinet and present the same to the Board of Managers for confirmation on or before the.....day of.....

SEC. 3.—The officers chosen shall assume their duties on the.....Sunday in.....at the close of the Promotion Day exercises.

SEC. 4.—Department Superintendents shall appoint all assistants in their departments, subject to the approval of the Executive Committee.

ARTICLE VII.

DUTIES OF OFFICERS.

SECTION 1.—The pastor shall preside at all meetings of the Board of Managers.

SEC. 2.—The superintendent shall have the general charge, planning, and direction of the several departments of the school, subject to the Board of Managers, shall preside at all meetings of the school, and at meetings of the Board of Managers in the absence of the pastor, and shall be, *ex-officio*, a member of all committees.

SEC. 3.—The superintendent's general assistants shall be assigned definite work by the superintendent, reporting to him for such assignment, and being held responsible to him for its performance.

SEC. 4.—The department superintendents shall have the general direction of the work in their respective departments, reporting the condition of the same from time to time to the general superintendent.

SEC. 5.—The secretary shall have charge of all property, records, papers, and books belonging to the Sunday-school, and keep an inventory of the same; shall keep a correct roll of membership and attendance, a record of all meetings of the school and Board of Managers; shall report to the superintendent in such manner as may be desired, and give any information that the Board of Managers may request.

SEC. 6.—The treasurer shall have charge of all funds belonging to the school, shall pay all bills, and all appropriations for benevolent work, which may be sanctioned by the Board of Managers, upon order of the Finance Committee.

SEC. 7.—The librarian shall have charge of the library, subject to such rules as the Board of Managers may adopt, and shall report to the Board from time to time the condition and needs of the library.

SEC. 8.—The auditor shall audit the treasurer's account quarterly, and report upon the same.

SEC. 9.—The musical director shall have charge of the music, consulting with the superintendent for the purpose of harmony in service and song.

SEC. 10.—The historian shall keep an accurate history of the school, noting all matters of interest, and making an annual report of the same to the school.

ARTICLE VIII.

THE BOARD OF MANAGERS.

SECTION 1.—The Board of Managers shall supervise all Sunday-school work, and control all matters not otherwise provided for; and shall have charge of all appropriations and disbursements of money.

The Board shall meet once a quarter, or for special meetings at the call of the pastor, superintendent, or five members of the Board.

At all meetings of the Boardshall constitute a quorum.

SEC. 2.—The Executive Committee shall see to the carrying out of the plans formulated from time to time by the Board of Managers.

SEC. 3.—The Finance Committee shall have in charge the raising and disbursing of all moneys, such disbursement being subject to the general appropriations by the Board of Managers.

SEC. 4.—The Instruction Committee shall prepare a course of graded supplemental instruction, which course, when approved by the Board of Managers, shall be the basis of promotion from department to department, certificates of promotion being issued to scholars passing satisfactory examinations upon the same.

ARTICLE IX.

TEACHERS.

Teachers for the different departments shall be appointed by the Department Superintendents in charge in consultation with the General Superintendent. Such teachers shall not be permanently enrolled as teachers until approved by the Executive Committee.

ARTICLE X.

REPORTS OF OFFICERS.

SECTION 1.—The superintendent shall make an annual report to the school and the church.

SEC. 2.—The various other officers and teachers shall make quarterly reports to the Board of Managers, and from time to time, as requested, to the superintendent.

ARTICLE XI.

PROMOTION DAY.

The.....Sunday in.....shall be Promotion Day, with such exercises as the Executive Committee shall decide.

ARTICLE XII.

AMENDMENTS.

This Constitution may be amended by a two-thirds vote at any meeting of the Board of Managers, notice of such amendment having been given at a previous meeting, provided that said amendment in order to be legal, must be presented to the church and confirmed at a meeting thereof.

DEPARTMENTS.

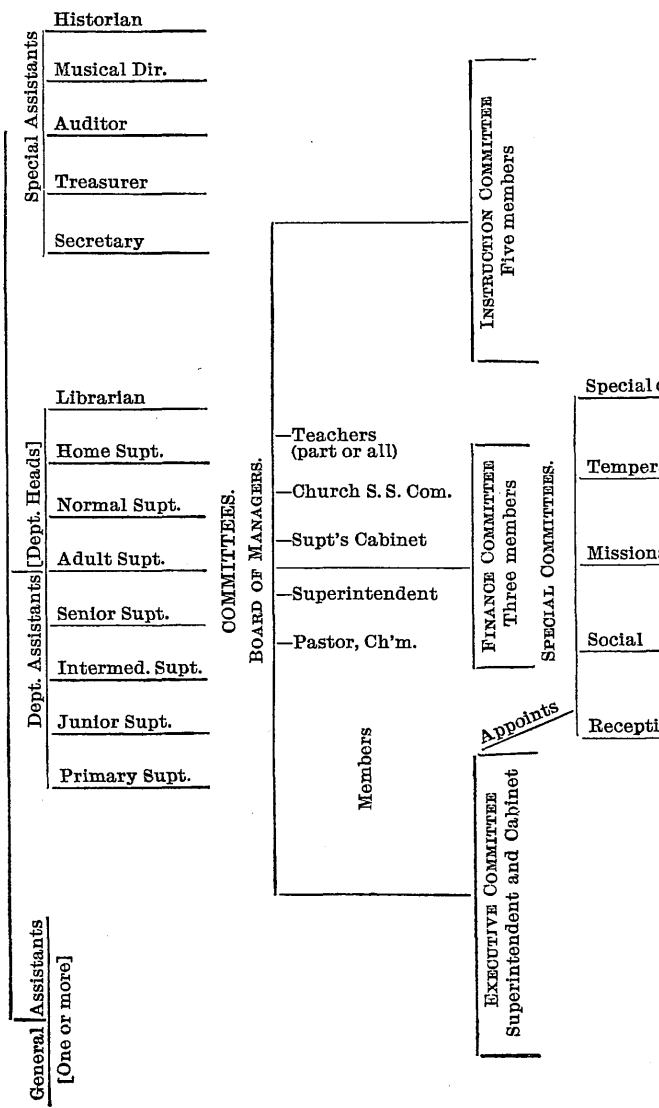
SUPPLEMENTAL INSTRUCTION.

PROMOTION.

DAY.— Annual, near the beginning of the year.
EXAMINATIONS.— From Primary, oral; from other departments, written.
TEACHERS.— Advance with classes through their department.
NORMAL GRADUATES.— Join the Reserve Class or teach.

CHART NO. 2.— ORGANIZATION OF THE SUNDAY-SCHOOL.

PASTOR, Advisory Head; SUPERINTENDENT, Executive Head.
SUPERINTENDENT'S CABINET.



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